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A
PRACTICAL GRAMMAR
OF THE [illegible]
PĀLI LANGUAGE.

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BY

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OGRAPHY OF BURM ; COMMENTARY ON THE DHAMMA
NOTES ON THE VESSANTARA JATAKA.

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A PRACTICAL GRAMMAR

OF THE

PALI LANGUAGE.

CHAPTER I.

THE ALPHABET.

1. The Pāli Alphabet consists of 41 letters; namely: 6 vowels, 2 dipthongs, 32 consonants and one accessory nasal sound called *Niggahīta.*

2. The vowels are divided into *short* and *long*; the short vowels are: a, i, u; the long vowels are ā, ī, ū.

3. The value of a long vowel is about twice that of a short one, so that it takes twice as much time to pronounce a long vowel as to pronounce a short one.

4. The sign of a long vowel is a dash placed over it. Besides the above three long vowels, all short vowels are *prosodically long* that come before a conjunct or double consonant; for instance in, bhikkhu, raṭṭha and puppha, the—i, before kkh, the—a, before ṭṭh and the—u, before pph are said to be long.

Long also are a, i, u when followed by ṁ (*niggahīta*), as in: pupphaṁ, a flower; cakkhuṁ, eye; kapiṁ, monkey.

5. The two diphtongs are *e* and *o*, which are always long. They are diphtongs *only grammatically*, because they are supposed to be the product of the meeting and contraction of two vowels (a+i=e; and a+u=o). In reality and practically they are simple vowels.

6. The consonants are divided into: 25 *mutes*, 5 *semi-vowels*, one sibilant and one aspirate (spirant).

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The 25 mutes are divided, according to the place of their formation and utterance, into five groups of five letters each.

The following table shows at a glance the classification of all the letters:—

CONSONANTS.

MUTES.

	SURD.		SONANTS.								
	Unaspirate.	Aspirate.	Unaspirate.	Aspirate.	Nasals.	SEMI-VOWELS. Liquids.	Spirant.	Sibilant.	Vowels.		
Gutterals	k	kh	g	gh	ṅ		h		a, ā	e	o
Palatals	c	ch	j	jh	ñ	y			i, ī		
Linguals	ṭ	ṭh	ḍ	ḍh	ṇ	r, ḷ					
Dentals	t	th	d	dh	n	l		s (surd)			
Labials	p	ph	b	bh	m	v			u, ū		

ṁ (niggahīta)—sonant.

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7. *ḷ*, is now generally considered to be a semi-vowel and it is a *liquid*, a modification of *l*; in palm-leaf MSS, *l* and *ḷ* are constanstly interchanged. *ḷ* is not seldom the substitute of *ḍ*; it is a lingual because it is pronounced as the letters of that class (ṭ, ṭh etc.).

8. *ṁ* or niggahīta, comports, properly speaking, no classification; it is merely a nasal breathing found *only* after the *short* vowels: aṁ, iṁ, uṁ.

9. The *Gutterals*, are so called from their being pronounced in the throat;

The *Palatals*, from being uttered by pressing the tongue on the front-palate;

The *Linguals*, are formed by bringing the up-turned tip of the tongue in contract with the back of the palate;

The *Dentals*, are so called from their being pronounced with the aid of the teeth;

The *Labials*, are formed by means of the lips;

The *Nasals*, are sounded through the nose;

The *Sibilant* has a hissing sound; and,

The *Spirant* a strong aspirated breathing.

The *Mutes*, are so called on account of their not being readily pronounced without the aid of a vowel;

Surds, are hard, flat and toneless;

The *Sonants*, are soft and uttered with a checked tone;

The *Liquids*, readily combine with other consonants (except, perhaps, *ḷ*);

The *Aspirates*, are pronounced with a strong breathing, or *h sound* added to them;

The *Unaspirates*, are pronounced naturally, without effort and without that *h* sound.

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THE PRONUNCIATION.

THE VOWELS.

10. a is pronounced like *a* in *a*rt.

ā ,, ,, *a* ,, f*a*ther.

i ,, ,, *i* ,, s*i*n, p*i*n.

ī ,, ,, *ee* ,, b*ee*n, sh*ee*n.

u ,, ,, *u* ,, p*u*t b*u*ll.

ū ,, ,, *oo* ,, f*oo*l, b*oo*n.

e ,, ,, *a* ,, t*a*ble, f*a*te.

o ,, ,, *o* ,, b*o*ne, st*o*ne.

THE CONSONANTS.

11. *Remark.*—In all cases, the aspirates are pronounced like the unaspirates, but with the addition of a strong *h sound*; hence the pronunciation of the unaspirates only is given.

k is pronounced like *k* in *k*ing.

g ,, ,, *g* ,, *g*arden, *g*o.

ṅ ,, ,, *ng* ,, ki*ng*, bri*ng*.

c ,, ,, *ch* ,, *ch*urch, *ch*ip.

j ,, ,, *j* ,, *j*ail, *j*ar.

ñ ,, ,, *ny* ,, ba*ny*an.

t ,, ,, *t* ,, *t*able, *t*ack.

th, it must be borne in mind, is never pronounced like the English—th, in such words as: the, thin, etc. It is merely—t, uttered with an effort.

d is pronounced like *d* in *d*eed.

n ,, ,, *n* ,, *n*ag.

p ,, ,, *p* ,, *p*art.

ph, it must be remarked, is simply the aspirate of p, and ought not to be pronounced like *f*, (as in : philosophy).

b is pronounced like *b* in *b*ook. m, y, r, l, s, h are pronounced like the corresponding English letters.

v, not preceded by a consonant has the sound of *v*, in *v*ine, *v*ile. But preceded by a consonant, it is sounded like *w* in *w*ind, *w*in ; tvā, therefore, is pronounced twā.

ṁ, (*niggahīta*), found always at the end of words is, in Burma, pronounced like *m* in, ja*m*, ra*m* ; in Ceylon, it is given the sound of *ng* in, bri*ng*, ki*ng*.

CONJUNCT CONSONANTS.

12. Two consonants coming together form what is called a *conjunct* or *double-consonant*. For instance, in: *vassa*, *katthaṁ* and *pandūpeti*, the ss, tth, and nd, are conjunct-consonants.

13. Only the letters of a same *vagga* or group (*viz.*, the five divisions of the mutes : gutterals, palatals, etc.,), can be brought together to form a conjunct-consonant : the first and second, and the third and fourth only ; the fifth letter of each group, that is the *nasal*, can be coupled with any of the other four consonants in *its* group.

CHAPTER II.

SANDHI—(EUPHONY).

14. Sandhi (union) is that part of the grammar which treats of the euphonic changes that occur when one word is joined to another.

15. Generally these changes occur :

(*a*) When a word *ending in a vowel* is joined to a word *beginning with a vowel*.

(*b*) When a word *ending in a vowel*, is joined to another word *beginning with a consonant*.

(*c*) When a word ending in *Niggahīta* (ṁ) is followed by a word beginning either with a vowel or with a *consonant*.

16. From the above it will be seen that *sandhi* is of three kinds.

(I) Vowel-sandhi; (II) mixed sandhi and (III) Niggahīta-sandhi.

Remark—It is not absolutely necessary that the student should master thoroughly the rules of Sandhi before beginning the study of the other chapters; but he should read them once carefully, and always refer to them whenever in the course of his reading he finds forms and combinations that puzzle him.

I.—VOWEL-SANDHI.

17. A vowel *before* another vowel is elided.

EXAMPLES.

Elision of a, Yassa + indriāni = Yassindriyāni.
ajja + uposatho = ajjuposatho.
Elision of ā, Mā + āvuso evarupaṁ akāsi = māvuso, etc.
Tadā + uṭṭhahi = taduṭṭhahi.
Elision of i, Udadhi + āmiyo = Udadhūmiyo.
Aggi + āhito = aggāhito.
Elision of ī, Bhikkhunī + ovādo = Bhikkhunovādo.
Migī + iva + migiva.
Elision of u, Dhātu + āyatanāni = dhātāyatanāni
Dhātu + indriyāni = dhātindriyāni.
Elisior of ū, Jambū + ādīni = jambādīni.
Jambū + īrita vātena = jambīrita vātena.

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Elision of e, Laddho me+okāso=laddho m'okaso.
Gāthā me+udīritā=Gāthā m'udīritā.

Elision of o, Eso+āvuso āyasmā=es'āvuso āyasmā.

Remark.—When ī, is followed by a vowel *it is very seldom elided*; in the expression tuṇhassa, however, we have an example of its elision, tuṇhassa=tuṇhī+assa, tuṇhī ahesuṁ, remains without change.

18. A vowel coming *after* another vowel may, if it is dissimilar, be elided.

EXAMPLES.

(i) Cakkhu+indriyaṁ=Cakkhundriyaṁ.
(ii) Yassa+idāni+ Yass'idāni.

19. The *first* vowel having been elided the following vowel may be lengthened.

EXAMPLES.

(i) Tatra+ayaṁ=tatrâyaṁ.
(ii) Sa+atthika=sātthika.
(iii) kiki+iva=kikīva.
(iv) Kamma+upanissayo=kammūpanissayo.

[A short vowel, a, i, u, is lengthened by putting a — (dash) over it].

20. Sometimes, the *second* vowel having been elided, the preceding vowel is lengthened.

EXAMPLES.

(i) Vi+atimānenti=vītimānenti.
(ii) kiṁsu+idha vittaṁ=kiṁsūdha vittaṁ,

21. Generally:

(i) a or ā+i or ī=e;
(ii) a or ā+u or ū=o.

EXAMPLES.

I.—a or ā + i or ī.

(i) Upa + ikkhati = upekkhati.
(ii) Jina + īritanayo = jineritanayo.
(iii) Ava + icca = avecca.
(iv) Bandhussa + iva = bandhusseva.

Exceptions (*a.*)—*iti* preceded by *a* becomes âti; as:

(i) tassa + iti = tassâti.
(ii) Tissa + iti = Tissâti.

(*b.*)—*i* may be elided after *a*; as:

(i) pana + ime = pana'me.
(ii) tena + ime = tena'me.

(*c.*)—Sometimes *ā* + i becomes ī; as:

seyyathā + idaṁ = seyyathīdaṁ.

II.—a or ā + u or ū.

(i) Canda + udayo = candodayo.
(ii) na + upeti = nopeti.
(iii) udaka + ūmi = udakomi.
(iv) Yathā + udaka = yathodaka.

22. When two vowels of the same organ meet, the result is generally long; that is,

a + a = ā; a + ā = ā; ā + a = ā; ā + ā = ā.
i + i = ī; i + ī = ī; ī + i = ī; ī + ī = ī.
u + u = ū; u + ū = ū; ū + u = ū; ū + ū = ū.

EXAMPLES.

(i) ñāṇa + ālokena = ñāṇālokena.
(ii) demi + iti = demîti.

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22. *i* and *u* may, *before* verbs beginning with a vowel, remain unchanged.

EXAMPLES.

(i) gāthāhi ajjhabhāsi.
(ii) adhivāsesi avihaññamāno.
(iii) satthu adāsi.

23. A *final* vowel may remain unchanged *before* any other vowel when *not* followed by-iti, in the following cases:

(*a.*) In nouns in the Vocative case:
Kassappa etaṁ......

(*b.*) In a word ending in a long vowel, if it does not form a compound with the following word:
Bhagavā uṭṭhāyasanā.

(*c*) *After* particles, vowels remain unchanged.

EXAMPLES.

(i) Atho + anto ca = atho anto ca.
(ii) Atha kho + āyasmā = atha kho āyasmā.
(iii) No + atikkamo = no atikkamo.

Remark.—The particles, called *nipāta*, are indeclinable; they are rather numerous; the following are a few of them and the most common: atha, atho, yeva, adho, yathā, tathā, tāva, yāva, eva, iva, va, re, are, ca, hi, tu, kacci, kho, khalu, kira, pana, ce, nanu, nūna, nāma, etc., etc.*

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* There are two kinds of indeclinable words: the *Nipata* or adverbs and the *Upasagga*, or prepositions. The *prepositions* are only 20 in number:

ā, u, ati, pati, pa, pari, ava, parā, adhi, abhi, anu, upa, apa, api, saṁ, vi, ni, nī, su, du, (*Saddanīti*: *Catupadavibhāga*). All the other indeclinables, are, of course, nipāta.

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Note.—*final vowels* before particles beginning with, a, i, e, as: atha, iva, eva, follow the rules of sandhi, as;—

(i) itthī + iti = itthîti.

(ii) sabbe + eva = sabbe 'va.

(iii) so + eva = sveva.

(iv) na + ettha = ne 'ttha.

(*d*) *i* and *u* before a verb may remain unchanged: (*sec, 22*).

25. The vowel *e*, when followed by a *long dissimilar* vowel, and also when followed by a *short dissimilar* vowel *followed* by a conjunct consonant, may be elided.

EXAMPLES.

(i) Me + āsi = m'āsi.

(ii) Sace + assa = sac'assa.

26. After *o*, a vowel is usually elided.

EXAMPLES.

(i) Yo + ahaṁ = yo 'haṁ.

(ii) cattāro + ime = cattāro 'me.

Transformation of *Vowels* into *Semi-vowels*.

27. The vowels *i*, *u*, *e*, *o*, when *followed* by another vowel may be transformed into their semi-vowels.

(i) The semi-vowel of *i*, and *e*, is *y*.

(ii) The semi-vowel of *u* and *o*, is *v*.

(1)

a.—Final *i*, before a dissimilar vowel is changed to *y*:

(i) vi + ākāsi = vyākāsi.

(ii) vitti + anubhuyyate = vittyanubhuyyate.

(iii) dāsi + ahaṁ = dāsyâhaṁ.

Remark.—iti + eva = itveva.

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b.—In such words as: *me*, *te*, *ke*, *ye*, etc. *e*, is changed to-*y*; and, if the *a* following *e*, stands before a *single consonant*, it is lengthened to-*ā*.

EXAMPLES.

(i) me + ahaṁ = myâhaṁ.

(ii) me + ayaṁ = myâyaṁ.

(iii) te + ayaṁ = tyâyaṁ.

(iv) te + ahaṁ = tyâhaṁ.

(v) ke + assa = kyassa (34).

Exceptions. (*a*)—Final *e* may be elided before a *long* vowel; as:

me + āsi = m'āsi.

(*b*) Final *e* may be elided before a *short* vowel followed by a double consonant; as:

sace + assa = sac' assa.

(*c*) Final *e* sometimes elides a following vowel; as:

(i) te + ime = te 'me.

(ii) sace + ajja = sace 'jja

(*d*) Final *e* + *ā* may give ā; as:

sace + ayaṁ = sacâyaṁ.

II.

a.—When *u*, is followed by a *dissimilar* vowel, it is changed to *v*.

EXAMPLES.

(i) anu + eti = anveti.

(ii) dhātu + anta = dhātvanta.

(iii) dhātu + attha = dhātvattha.

(iv) bahu + ābādho = bahvābādho.

(v) su + āgataṁ = svāgataṁ.

(vi) anu + aḍḍhamāsaṁ = anvaḍḍhamāsaṁ.

Exceptions. (*a*)—Final *u* may elided before a dissimilar vowel; as:

sametu + āyasmā = samet' āyasmā.

(*b*) Not seldom, *u* + *i* gives *ū*; as:

sādhu + iti = sādhûti.

(*b*) Final *o*, may be changed to *v* before a *dissimilar* vowel.

EXAMPLES.

(i) ko + attho = kvattho.

(ii) agamā nu kho + idha = agamā nu khvidha.

(iii) yato + adhikaraṇaṁ = yatvadhikaraṇaṁ.

(iv) yo + ayaṁ = yvâyaṁ.

Exception. Final *o* before a long vowel or a short vowel followed by a double consonant, is generally elided; as:

(i) kuto + ettha = kut'ettha.

(ii) tato + uddhaṁ = tat'uddhaṁ.

(iii) tayo + assu = tay'assu.

Remarks 1.—The change of *u* and *o*, to *v*. occurs chiefly when *u* or *o*, comes after one of the following consonants: *k*, *kh*, *t*, *th*, *d*, *na*, *y*, *s* and *h*.*

2.—Sometimes, after *i* or *ī*, *y* is inserted before a word beginning with a vowel, to avoid a hiatus, as:

(i) aggi + āgāre = aggiyāgāre.

(ii) sattamī + atthe = sattamīyatthe.

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* *Saddaniti, part III, Sandhisuttamālā.*

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3.—Similarly, to avoid a hiatus, a *v*, is inserted between final *u* and another vowel; as:

(i) du + aṅgikaṁ = duvaṅgikaṁ.

(ii) bhikkhu + āsane = bhikkhuvāsane.

(*See Consonantal Insertions*).

CONSONANTAL INSERTIONS.

28 *a.* Not seldom, to avoid a hiatus, a consonant is inserted between two vowels.

b. The consonants thus inserted are: *y, v, m, d, n, t, r, l* (=*ḷ*) and *h*.*

c. Of these, the most frequently used are: *d, r, m, y* and *v*.

Remark.—Some of these consonants are mere revivals from the older language, as in:

puna + eva = punareva.

Here, the *r* is simply revived.

EXAMPLES OF INSERTION OF CONSONANTS.

Insertion of *y*, (i) na + imassa = nayimassa.
,, (ii) mā + evaṁ = māyevaṁ.
,, (iii) santi + eva = santiyeva.
,, of *v*, (i) bhū + ādāya = bhūvādāya.
(ii) migī bhantā + udikkhati = migībhantā vudikkhati.
,, (iii) pa + uccati = pavuccati.
,, of *m*, (i) idha + āhu = idhamāhu.
,, (ii) lahu + essati = lahumessati.
,, (iii) bhāyati + eva = bhāyatimeva.

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* Saddanīti gives also, *h*

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Insertion of *d*, (i) saki+eva =sakideva.
,, (ii) tāva+eva=tāvadeva.
,, (iii) sammā+aññā=sammadaññā

Remark.—The insertion of *d*, is constant after the particle *u*, and very frequent after: sakiṁ, kenaci, kiñci, kinniñci, koci, sammā, yāva, tāva, puna; as well as after the *bases* of pronouns such as: ya, ta, sa etc.*, as:

u+aggo=udaggo; u+apādi=udapādi: kenaci+eva=kenacideva; yāva+atthaṁ = yāvadatthaṁ; puna+eva=punadeva; ta+atthaṁ = tadatthaṁ, ta+antaro = tadantaro; eta+attaṁ=etadatthaṁ.

Insertion of *n*, (i) ito+āyati=itonāyati.
,, (ii) ciraṁ+āyati=ciraṁ nāyati or ciran-nāyati (39).
,, of *t*, (i) yasmā+iha=yasmātiha.
,, (ii) ajja+agge=ajjatagge.

Remark.—The insertion of *t*, mostly takes place after the words: yāva, tāva, ajja, before iha and agga.

Insertion of *r*, (i) ni+antaraṁ=nirantaṁ.
,, (ii) ni+ojaṁ=nirojaṁ.
,, (iii) du+atikkamo=duratikkamo.
,, (iv) du+ājāno=durājāno.
,, (v) pātu+ahosi=pāturahosi.
,, (vi) catu+ārakkhā=caturārakkhā.

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* *Mahārūpasiddhi* (*Sandhi*). It must, however, be remarked that the *d* is, in most words, a survivance from the older language; Sansk. has invariably preserved it. Thus *u*, of the native Pāli grammarians is but the Sansk.: ud; so...*ci*=...cid, etc.

Remarks 1.—Between tathā eva and yathā eva, *ri* is often inserted; the ā preceding is shortened and the *e* of eva elided:

tathariva, yathariva.

2.—This consonant *r*, is mostly inserted after the particles: ni, du, pātu, puna, dhī pāta, catu, and a few others. In most cases it is simply revived.

Insertion of l, =ḷ.

,, (i) cha+aṅgaṁ=chaḷaṅgaṁ.

,, (ii) cha+aṁsa=chaḷaṁsa.

Remark.—l=ḷ., is generally inserted after: cha (six).

Insertion of *h* (i) su+ujuca=suhujuca.
(ii) su+uṭṭhitaṁ=suhuṭṭhitaṁ.

II.—CONSONANTAL SANDHI.

29. Consonantal Sandhi occurs when a word *ending* in a vowel is followed by a word *beginning* with a consonant.

30. In the majority of cases, *Consonantal Sandhi* is resorted to, to meet the exigencies of *metres*; but not always.

31. *Before* a consonant, a *long* vowel may be shortened.

(i) yathā+bhāvī+guṇena=yathabhāviguṇena.

(ii) yiṭṭhaṁ vā hutaṁ vā loke=yiṭṭhaṁ va hutaṁ va loke.

32. A vowel, *before* a consonant, if short, may be lengthened:

(i) Evaṁ gāme muni care=evaṁ gāme munī care.

(ii) du+rakkhaṁ=dūrakkhaṁ.

(iii) su+rakkhaṁ=sūrakkhaṁ.

33. A consonant, *following* a word *or* a particle ending in a vowel, is generally reduplicated.

EXAMPLES.

(i) idha+pamādo=idhappamādo.
(ii) su+paṭṭhito suppaṭṭhito.
(iii) vi+payutto=vippayutto.
(iv) a+pativattiyo=appativattiyo.
(v) pa+kamo=pakkamo.
(vi) yathā+kamaṁ=yathakkamaṁ (34).
(vii) anu+gaho=anuggaho.
(viii) vi+jotati=vijjotati.
(ix) kata+ñū=kataññū.
(x) du+labho=dullabho.
(xi) du+sīlo=dussīlo.

Remarks 1.—*v*, after a vowel becomes *bb*; as:

(i) ni+vānaṁ=nibbānaṁ.
(ii) ni+vāyati=nibbāyati.
(iii) du+vinicchayo=dubbinicchayo.

2.—Reduplication of the consonants takes place generally after the prefixes:

u, upa, pari, ati, pa, a, anu, etc.

3.—The constant rule in reduplication is, that an aspirate is reduplicated by an unaspirate, and an unaspirate by an unaspirate.

That is to say, an unaspirate is reduplicated by itself.

34. The vowel preceding a conjunct consonant being prosodically long, the naturally long vowels—*ā*, *ī*, *ū*, are not allowed to stand before a double consonant.

35. When, according to para 33, a consonant is reduplicated *after* a particle endind in a *long vowel*, this vowel is shortened, as:

ā + kamati = akkamati.

parā + kamo = parakkamo.

Exceptions.—There are, however, a few exceptions to paras 34, 35. The following are the most common examples;

(i) na + añña = nâñña.
(ii) na + assa = nâssa.
(iii) na + assu = nâssu.
(iv) kasmā + assa = kasmâssa.
(v) tatra + assa = tatrâssa.
(vi) sa + antevāsiko = sântevāsiko.
(vii) sa + atthi = sâtthi.
(viii) vedanā + khandho = vedanâkkhandho, etc.

36. (*a*) Before a consonant, the *o* in: so, eso, may be changed to *a*; as:

(i) eso dhammo *or* esa dhammo.
(ii) So muni *or* sa muni.

(*b*) Sometimes, this change occurs even *before a vowel*, thus creating a hiatus, which is allowed to remain:

so attho *or* sa attho.

(*c*) The same change (of *o* to *a*), occurs also, *but not so frequently*, in: ayo (iron), mano (the mind), tamo (darkness), paro (other), tapo (penance, mortification), and a few others; as:

ayopattaṁ or ayapattaṁ, etc.

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III.—NIGGAHĪTA SANDHI.

37. Nigggahīta sandhi takes place when a word *ending* in *ṁ* (*niggahīta*), is followed by a word beginning with a vowel, or with a consonant.

38. Niggahīta when followed by a consonant, may remain unchanged.

EXAMPLES.

(i) taṁ dhammaṁ kataṁ.
(ii) taṁ khaṇaṁ.
(iii) taṁ patto.

39. Niggahīta, followed by a consonant, may be transformed to the *nasal* of the class to which that consonant belongs.

EXAMPLES.

(i) raṇaṁ + jaho = raṇañjaho.
(ii) taṇhaṁ + karo = taṇhaṅkaro.
(iii) saṁ + ṭhito = saṇthito.
(iv) jutiṁ + dharo = jutindharo.
(v) saṁ + mato = sammato.
(vi) evaṁ + kho = evañ kho.
(vii) dhammaṁ + ca = dhammañ ca.
(viii) taṁ + niccutaṁ = tanniccutaṁ.

Remark.—Before initial *l*, the niggahīta of *saṁ* and puṁ is changed to *l*; as:

(i) saṁ + lakkhaṇā = sallakkhaṇā.
(ii) paṭi saṁ līno = paṭisallīno.
(iii) saṁ + lekko = sallekho.
(iv) puṁ + liṅgaṁ = pulliṅgaṁ.

40. Niggahīta, followed by *e* or *h* is changed to ññ and ñh respectively.

(i) taṁ + eva = tañ ñeva.
(ii) paccantaraṁ + eva = paccantarañ ñeva.
(iii) evaṁ + hi kho = evañ hi kho.
(iv) taṁ + hitassa = tañ hitassa.

41. *y* following niggahīta, becomes assimilated to it, and both together may become *ññ*; as:

(i) saṁ + yuttaṁ = saññyuttaṁ.
(ii) saṁ + yogo = saññyogo.

Remark.—Not seldom, no coalescence takes place, and both letters remain unchanged:

saṁyuttaṁ; saṁyojanaṁ.

42. When preceding *a vowel*, niggahīta becomes *m*; as:

(i) taṁ + atthaṁ = tam atthaṁ.
(ii) Yaṁ + āhu = yam āhu.
(iii) kiṁ + etaṁ = kim etaṁ.

Remark.—Rules 39 and 42, are not strictly adhered to, in texts edited in Roman characters; in prose above all, niggahīta is allowed to remain unchanged before a vowel or a consonant, even in the middle of a word sometimes; in poetry, the retention of niggahīta or its change to *m* before a vowel, is regulated by the exigencies of the metres.

43. Sometimes, niggahīta before a vowel, may [illegible] come *d*:

(i) etaṁ + attho = etadattho.
(ii) etaṁ + eva = etadeva.
(iii) etaṁ + avoca = etadavoca.
(iv) yaṁ + anantaraṁ = yadanantaraṁ

yaṁ + idaṁ + yadidaṁ.

Remark.—The change of niggahīta into *d* is more fictitious than real; in most examples, the *d* is simply a survivance. (see *Insertion of consonants*).

44. Niggahīta, before a vowel or a consonant may be elided; as:

(i) tāsaṁ + ahaṁ santike = tāsâhaṁ santike.
(ii) ariyasaccānaṁ + dassanaṁ = ariyasaccānadassanaṁ.
(iii) etaṁ Buddhānaṁ + sāsanaṁ = etaṁ Buddhānasāsanaṁ.

45. A niggahīta may sometimes be inserted before a vowel or a consonant;

(i) ava siro = avaṁsiro.
(ii) manopubba gamā = manopubbaṅgamā.
(iii) cakkhu udapādi = cakkhuṁ udapādi.
(iv) yāva c' idha bhikkhave = yāvañ c'idha......

46. After niggahīta, a vowel may be elided;

(i) kiṁ + iti = kinti.
(ii) idaṁ + api + idaṁ pi.
(iii) cakkaṁ + iva = cakkaṁ va.
(iv) kaliṁ + idāni = kaliṁ 'dāni *or* kalin dāni.

INTERCHANGE OF LETTERS.

47. Not unfrequently an interchange of letters takes place; as:

(i) dh becomes h Ex; rudhira = ruhira.
(ii) d ,, t ,, sugado = sugato.
(iii) t ,, ṭ ,, pahato = pahaṭo.

(iv) t becomes d Ex: gantabba=gandabba.
(v) g „ k „ hatthupaga = hatthupaka.
(vi) r „ l „ paripanno=palipanno.
(vii) y „ j „ gavayo=gavajo.
(viii) k „ y „ sake pure=saye pure.
(ix) j „ y „ nijamputtaṁ= niyaṁ putaṁ.
(x) t „ k „ niyato=niyako.
(xi) k „ kh „ nikamati=nikhamati.

SIGNS.

48. As has already been said on page 1, a dash (—) indicates a long vowel:

(i) ahaṁ sakkhī ahaṁ sakkhī=I am witness!
(ii) pajjalantāni pabbatakūṭāni mālāguḷabhāvaṁ āpannāni disvā=seeing the blazing mountain peaks had turned into nosegays......

49. *Crasis*, the contraction of two syllables into one, is shown by the circumflex accent (∧); as:

(i) sādhu hoti, lacchasîti, all right! you'll get it.
(ii) taṁ...gaṇhissāmîti, I'll seize him!

Remark.—In some texts, crasis is expressed by a (—) dash, as used for the long vowels.

50. The elision of a vowel is expressed by an apostrophy (').

(i) eken'ūno=ekena ūno.
(ii) idān'eva=idāni eva.
(iii) pi'ssa=pi assa.
(iv) tass'ekadivasaṁ=tassa ekadivasaṁ.

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CHAPTER III.

ASSIMILATION.

51. The matter included in this chapter should perhaps have come under the head of "*sandhi*," for assimilation is nothing but changes that occur for the sake of euphony.

I have remarked that, although the rules of sandhi, as explained in the preceding chapter, are readily understood and applied by the young students, the laws of assimilation puzzle them not a little, and retard their reading much more than is necessary. The difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which, the study of Pāli becomes sensibly more difficult.

In the following paragraphs, I will try and explain as succinctly and as clearly as possible, the rules of assimilation. The student cannot be too much recommended to study thoroughly this chapter and to refer to it constantly in the course of his studies.

52. Assimilation is the blending into one of two consonantal sounds. It involves the change of one sound to another of the same series, but sometimes also to a sound of another series. (*See page 2*).

53. Assimilation is of two kinds :—

(i) The *initial* consonant is assimilated to the *final* consonant of the preceding word. This is called : **Progressive Assimilation**.

(ii) The *final* consonant of the preceding word is assimilated to the *initial* consonant of the word that follows. This is called : **Regressive Assimilation**.

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EXAMPLES.

I.—PROGRESSIVE ASSIMILATION.

I. (*a*) √ lag (to cling) + na = lagna = lagga (clung),

II. (*b*) √ budh (to know) + ta = budhta = buddha (known).

It will be remarked that in example (*a*), the *n* (dental) has been assimilated to the *g* which belongs to another series (gutteral).

In (*b*), the *t*, become *d*, assimilates to the preceding *dh*, both being sounds of the same series (dentals).

II.—REGRESSIVE ASSIMILATION.

I. (*a*) √ lip (to smear) + ta = lipta = litta (smeared).

II. (*b*) √ dam (to subdue) + ta = damta = danta (subdued).

In these two examples, *p*, in (*a*), is assimilated to initial *t* and passes to another series of sounds.

In (*b*), *m* likewise passing to another series, assimilates itself to *t* and becomes *n*.

GENERAL RULES OF ASSIMILATION.

54. Assimilation takes place mostly in the formation of the *Passive Voice*, the *Passive Perfect Participle*, the *base of verbs* of the *third conjugation*, of the *Infinitive*, *Gerund*, the *Potential Passive Participle*, and in the formation of the *Desiderative*; also under the influence of certain suffixes in the derivation of words.

55. In Pāli, Regressive Assimilation is the more common.

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56. (*a*) When a *mute* meets with an initial mute (non-nasal), there is regressive assimilation *generally*, that is, the first consonant is assimilated to the second :

(i) sak + ta = sakta = satta.

(ii) sak + thi = sakthi = satthi.

57. *A gutteral* assimilates the following dental.

lag + na = lagna = lagga

sak + no = sakno = sakko + ti = sakkoti.

58. A *gutteral* assimilates a *final* dental :

(i) ud + kamāpeti = ukkamāpeti.

(ii) tad + karo = takkaro.

(iii) ud + gacchati = uggacchati.

59. A final *palatal** being followed by a *dental* surd or sonore, assimilates it into a *lingual* :

(i) √maj + ta = maṭṭha or maṭṭa.

(ii) √pucch + ta = puṭṭha.

(iii) √icch + ta = iṭṭha.

---

* To better understand these changes, the student ought to bear in mind that no word can end in a *palatal* nor in *h*, because these letters are not primitive letters : the palatals have sprung into existence from the contact of *gutteral* consonants with certain vowels ; and *h* represents an old *gh* and is the aspirate of *j* ; the original gutterals, therefore, reappear at the end of words either pure or transformed into a lingual, and then assimilate or are assimilated by the following dental. For instance : √pucch = puṭh + ta = puṭṭha, but, √muc = muk + ta = mukta = mutta ; √bhuj = bhuk + ta = bhukta = bhutta ; again √maj = maṭ (ṭ = Sank. ṣ) + ta = maṭṭa. In Sansk., √mṛj + ta = mṛṣta = Pāli : maṭṭa.

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(*a*) *j* however sometimes is assimilated to the following *t*:

(iv) √bhuj + ta = bhutta.

(*b*) *c* also becomes assimilated to *t*:

(v) √muc + ta = mutta.

60. But an *initial* palatal assimilates a final dental in palatal.

ud + cinati = uccinati.
ud + chedī = ucchedī.
ud + jala = ujjala.
ud + jhāyati = ujjhāyati.

61. a final *lingual* assimilates a following *surd dental*, (t):

√kuṭṭ + ta = kuṭṭha.

62. A final *dental* is assimilated to the following consonant:

(i) ud + gaṇhāti = uggaṇhāti.
(ii) ud + khipati = ukkhipati.
(iii) ud + chindati = ucchindati.
(iv) ud + jhāyati = ujjhāyati
(v) ud + sāha = ussāha.
(vi) ud + tiṇṇa = uttiṇṇa
(vii) ud + loketi = ulloketi.

63. When *initial* t, follows a *sonant aspirate*, the assimilation is progressive: the *final sonant* aspirate *loses* its aspiration, the following *t* (surd) becomes sonant, *viz*; *d*, and taking the aspiration which the final sonant has lost, becomes *dh*.

EXAMPLES.

√ rudh + ta = rudh + da = rud + dha = ruddha.

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Remark.—In the case of final *bh*, initial *t* having become *dh*, regressive assimilation takes place ;

√ labh + ta = labh + d = lab + dha = laddha.

64. Before an *initial* dental surd, a gutteral or a labial surd unaspirate is generally assimilated :

(i) tap + ta = tapta = tatta.
(ii) sak + ta = sakta = satta.
(iii) sak + thi = sakthi = satthi.
(iv) kam + ta = kamta = kanta.

65. An *initial labial* generally assimilates a preceding dental surd or sonant unaspirate :

(i) tad + purisa = tappurisa.
(ii) ud + bhijjati = ubbhijjati.
(iii) ud + pajjati = uppajjati.
(iv) ud + majjati = ummajjati.

66. A *final* labial may assimilate an initial nasal :

pāp + no + ti = pāpno + ti = pappoti.

ASSIMILATION OF **NASALS.**

67. Final *m* before *t* is assimilated :

√ gam + tvā = gamtvā = gantvā.

68. The group *sm* is preserved :

tasmiṁ, bhasmā, asmā, usmā.

69. An *initial* nasal assimilates a preceding dental :

(i) ud + magga = un + magga = ummagga.

Remark. Here final *d*, being before a nasal, is first changed to the nasal of its class, that is *n*, and this *n* (dental) is then assimilated to *m* (labial). So for *gantvā* in 67.

(ii) ud + nadati = unnadati.

(iii) √ chid + na = chinna.

ASSIMILATION OF Y.

70. Y, is regularly assimilated to the *preceding* consonant by Progressive Assimilation.

71. The assimilation of *y* takes place principally in the Passive Voice, in the formation of verbal bases of the 3rd conjugation, of some gerunds and of numerous derived nouns.

(i) √ gam + ya = gamya = gamma.
(ii) √ pac + ya = pacya = pacca.
(iii) √ mad + ya = madya = majja.
(iv) √ bhaṇ + ya = bhaṇya = bhañña.
(v) √ div + ya = divya = dibba.
(vi) √ khād + ya = khādya = khajja (34).
(vii) √ khan + ya = khanya = khañña.

72. This rule holds good also in the middle of a compound word: final *i* having become *y* by Rule 27 (1) (*a*), is assimilated to the preceding consonant, and the following word is joined on to form a compound.

EXAMPLES.

(i) pali* + aṅko = paly aṅko = pallaṅko.
(ii) vipali* + āso = vipaly āso = vipallāso.
(iii) vipali + atthaṁ = vipaly atthaṁ = vipallatthaṁ.

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* The preposition *pari*, is not seldom changed into *pali*.

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(iv) api+ekacce=apy ekacce=appekacce.

(v) api+ekadā=apy ekadā=appekadā.

(vi) abhi+uggacchati=abhy uggacchati=abbhuggacchati.

(vii) abhi+okiraṇaṁ=abhy okiraṇaṁ=abbhokiraṇaṁ.

(viii) abhi+añjanaṁ=abhy añjanaṁ=abbhañjanaṁ

(ix) āni+āyo=āny āyo=aññāyo (34, 35).

73. By far the most common changes occurring through the assimilation of y (final *as in the above examples*) or of *ya* (initial *as in 71*), take place when the dental surd unaspirate *t* or the dental sonore aspirate or inaspirate *d*, *dh*, precedes. To state the rule shortly:

74. (i) *final* ti+any dissimilar vowel becomes cc+that vowel.

(ii) ,, dhi+vowel. ,, ,, jjh+ ,,

(iii) ,, di+vowel. ,, ,, jj+ ,,

(iv) ,, t+ya=cca.

(v) ,, d+ya+jja.

(vi) ,, dh+ya=jjha.

EXAMPLES.

(i) ati+antaṁ=aty antaṁ=accantaṁ.

(ii) pati+ayo=paty ayo=paccayo.

(iii) pati+eti=paty eti=pacceti.

(iv) iti+assa=ity assa=iccassa.

(v) iti+ādi=ity ādi=iccādi.

(vi) jāti+andho=jāty andho=jaccandho (34, 35).

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(vii) adhi + āgamo = adhy āgāmo = ajjhāgamo.

(viii) adhi + ogāhitvā = adhy ogāhitvā = ajjhogāhitvā.

(ix) adhi + upagato = adhy upagato = ajjhupagato.

(x) adhi + eti = adhy eti = ajjheti.

(xi) nadī + ā = nady ā = najjā.

(xii) yadi + evaṁ = yady evaṁ = yajjevaṁ.

(xiii) sat + ya = satya = sacca.

(xiv) paṇḍita + ya = paṇḍitya = paṇḍicca.

(xv) √ mad + ya = madya = majja.

(xvi) √ vad + ya = vadya = vajja.

(xvii) √ rudh + ya = rudhya = rujjha

75. Final *th* + ya = ccha ; as :

tath + ya = tathya = taccha.

76. A final *sibilant* may assimilate a following *y* :

(i) √ pas + ya = pasya = passa

(ii) √ dis + ya = disya = dissa

77. *v* + ya becomes — *bba :*

√ div + ya = divya = dibba.

√ siv + ya = sivya = sibba.

Remark.—At the *beginning* of a word, however, the *y* (the semi-vowel of *i*) is retained, and *v*, is changed to *b* :

(i) vi + ākaraṇaṁ = vyākaraṇaṁ = byākaraṇaṁ.

(ii) vi + añjanaṁ = vyañjanaṁ = byañjanaṁ.

78. When *y* follows *h*, *metathesis* * takes place :

(i) √ sah + ya = sahya, and by metathesis = sayha

(ii) √ guh + ya = guhya = guyha.

---

* Metathesis is the transposition of letters.

79. Initial *ya*, may assimilate a final dental, non nasal:

ud + yuñjati = uyyuñjati.
ud + yāti = uyyāti.
ud + yāna = uyyāna.

ASSIMILATION OF R.

80. Final *r* is often assimilated to a following mute; as:

(i) √ kar + tabba = kattabba.
(ii) √ kar + tā = kattā.
(iii) √ kar + ya = kayya
(iv) √ dhar + ma = dhamma.

81. Very often too, final *r* is dropped

(i) √ mar + ta = mata.
(ii) √ kar + ta = kata.

82. Sometimes, *r* having been dropped, the vowel *a* before it, is lengthened:

(i) √ kar + tabba = kātabba.
(ii) √ kar + tuṁ = kātuṁ.

83. *r* followed by *n*, lingualizes the *n*, and then becomes assimilated to it:

√ car + na = carṇa = ciṇṇa

The student will understand the insertion of *i* when reading the chapter on Passive Perfect Participles.

84. Final *r* may be assimilated to a following *l*:

dur (= du) + labho = dullabho.

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ASSIMILATION OF S.

85. *s* (or sa) is assimilated by the preceding consonant, having first been transformed into a *gutteral* or a *palatal*.

86. Final *j* + sa = kkha :
   (i) titij + sa = titikkha.
   (ii) bubhuj + sa = bubhukkha.

87. Final *p* + sa = ccha :
   jigup + sa = jiguccha.

88. Final *t* + sa = cch :
   tikit + sa = tikiccha.

89. Final *s* + sa = ccha :
   jighas + sa = jighaccha.

90. Final *s*, assimilates a following *y*.
   √ nas + ya = nassa. (Cf. 76).

91. But sometimes the combination remains unchanged.
   alasa + ya = ālasya.

92. Final *s*, assimilates an initial *t* into a lingual :
   (i) √ kas + ta = kaṭṭha.
   (ii) √ kilis + ta = kiliṭṭha.
   (iii) √ ḍas + ta = daṭṭha.

93. Initial *s* assimilates a preceding dental
   (i) ud (or ut) + sāha = ussāha.
   (ii) ud (or ut) + suka = ussuka.

94. Pretty often, *s* + *t* = tt :
   √ jhas + ta = jhatta.

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95. Sometimes too, *s*+*t*=tth :

√ vas+ta vuttha.

ASSIMILATION OF **H.**

96. (*a*) Initial *h* sometimes is changed to the *mute aspirate* of the class of the preceding final consonant:

(i) ud+harati=uddharati :
(ii) ud+haraṇa=uddharaṇa.
(iii) ud+hata (√han)=uddhata.

97. When final *h* is followed by a nasal, the group generally undergoes metathesis (See 78, note).

√ gah=ṇa=gahṇa=gaṇha.

98. Metathesis also occurs in the groups *hy* and *hv*

(i) mahyaṁ becomes mayhaṁ.
(ii) oruh+ya ,, oruyha.
(iii) Jihvā becomes jivhā.

Remark.—Very seldom, *h* is assimilated to the following ya, leh+ya=leyya.

99. *h* is sometimes changed to *gh*; (*) principally in the root han, to kill.

hanati, to kill, *or* ghateti, to kill.

ghañña, killing, from √ han (han *or* ghan+ya=ghañña).

ghammati, to go=hammati, to go.

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* It must be remembered that *h* is the aspirate of *j*, since it now represents an ancient *gh* (59, note), and therefore, in euphony, it is treated exactly as j, that is to say, when final it becomes sometimes *k* and sometimes *ṭ*. The above rules, which may seem arbitrary are familiar to the Sanskritist.

100. Final *h*+*t* becomes generally *dda*:

√ duh+ta=duddha.

101. Sometimes also *h*+*t*=ḍh.

√ lih+tuṁ=leḍhum.

(*For the change of* i *to* e *see "Strengthening"*).

102. It has been said above (7) that ḷ is very often interchangeable with *ḍ*; when the ḍ is aspirate *viz.*, *ḍh* its substitute also becomes aspirate, *viz.*, ḷh.

Now according to para 101 we have seen that h+t become *ḍh*; to this ḍh may be substituted *ḷh*, so that we have the following forms:

√muh+ta=mūḍha=mūḷha.
√ruh+ta=rūḍha=rūḷha.

CHAPTER IV.

(*a*) STRENGTHENING PROCESS.

103. Strengthening is the process of changing a vowel sound into another vowel sound.

104. The vowels which undergo *strengthening* are: a, i, ī, u and ū.

105. Thus, a being strengthened, becomes ā
i ” ” ” e
ī ” ” ” e
u ” ” ” o
ū ” ” ” o.

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106. The *result* thus obtained is also called *guṇa* (quality).

107. Therefore, the guṇa of *a*, is, ā
" " " " i, and ī is, e.
" " " " u, and ū is, o.

108. Further, as we already know (by rules 27 (i) *d*, 27 (ii) *b*.) final *e* and *o* when followed by a vowel may be changed into their semi-vowel + that vowel.

109. The following table of this very useful changes should be born in mind,

Simple vowel.	Strengthening or guṇa.	Vowel and Semi-vowel.
a	ā	none
i, ī	e	ay
u, ū	o	av

110. Strengthening occurs frequently in the formation of Verbal bases, of Verbals * and in the derivation of words under the influence of certain suffixes.

Remark.—In the derivation of Primary and Secondary nouns (*see Derivation*), it will simplify matters to assume at once that:

i or ī + a = aya.
u or ū + a = ava.
e + a = aya.
o + a = ava.

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* See chapter on Verbs.

(*b*) METATHESIS.

111. Examples of metathesis have already (78) been given.

112. Metathesis is the transposition of letters or of syllables in a word; the following are further instances of this transposition.

(i)	pariyudāhāsi	becomes	payirudāhāsi.
(ii)	ariya	,,	ayira.
(iii)	kariyā	,,	kayirā.
(iv)	masaka	,,	makasa
(v)	rasmi	,,	raṁsi.
(vi)	na abhineyya	,,	anabhineyya.
(vii)	cilimikā	,,	cimilikā.

(*c*) EPENTHESIS.

113. Epenthesis is the insertion of a letter in the middle of a word.

114. Epenthesis is resorted to mostly to avoid a hiatus, or the collocation of consonants of different organs.

EXAMPLES.

klesa	becomes	kilesa.
ācārya	,,	ācāriya.
tiaṅgula	,,	tivaṅgula
hyo	,,	hīyo or hiyyo.
arhati	,,	arahati.
barhisa	,,	barihisa.
hrada	,,	harada
srī	,,	sirī
hrī	,,	hirī
plavati	,,	pilavati
	etc.	

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(*d*) DROPPING OF SYLLABLES.

115. Sometimes, for the sake of the metre, or to facilitate pronunciation, whole syllables are dropped, Ex.,

(i) abhiññāya sacchikatvā, becomes, abhiññā sacchikatvā.

(ii) Jambudīpaṁ avekkhanto addasa, becomes, Jambudīpaṁ avekkhanto adda.

(iii) dasasahassī, becomes, dasahassī.

(iv) chaḍaṅgula, becomes, chaṅgula.

CHAPTER V.

DECLENSION.

116. (*a*) Declension is the adding to the stems of Nouns and Adjectives certain suffixes which show: *case*, *gender* and *number*.

(*b*) The *stem* or *base* of a noun is that noun as it stands before any suffix has been added to it.

(*c*) Pāli has three genders: the masculine, the feminine and the neuter.

(*d*) Pāli does not strictly follow the natural division of male, female etc. in assigning gender to nouns; many nouns which are masculine in English are feminine or neuter in Pāli and vice-versa, a great number of nouns which we consider as neuter are, some masculine, some feminine in Pāli. This is called *grammatical gender*.

(*e*) There are two numbers: the singular and the plural.

(*f*) There are eight cases:

1. *Nominative*, shewing the *subject* of the sentence.
2. *Genitive*, shewing possession (*of*, *'s*).
3. *Dative*, shewing the object or person *to* or *for* whom something is given or done.
4. *Accusative*, this is the *object* of the sentence.

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5. *Instrumentive,* shews the object or person *with* or *by* whom something is performed.
6. *Ablative,* generally shewing separation, expressed by *from.*
7. *Locative,* shewing place (*in, on, at, upon* etc.)
8. *Vocative,* used in addressing persons.

Remark.—The student will find fuller explanations of the uses of the cases in the chapter on Syntax.

117. The declension of nouns is divided into two great divisions:

(*a*) *Vowel-declension*, comprising all the stems that end in a vowel.

(*b*) *Consonantal-declension,* in which are included all the stems ending in a consonant.

(*c*) Vowel-declension is generally, for the sake of clearness, divided again into three classes:

(i) the declension of stems ending in, a or, ā;
(ii) the declension of stems ending in, i or, ī;
(iii) the declension of stems ending in, u or, ū;

118. (*a*) Native grammarians give the following as the regular case-endings or suffixes for all nouns.

Singular.		*Plural.*	
Nom.	s.	Nom.	yo.
Gen.	ssa.	Gen.	naṁ.
Dat.	ssa.	Dat.	naṁ.
Acc.	aṁ.	Acc.	yo.
Ins.	ā.	Ins.	hi.
Abl.	smā.	Abl.	hi.
Loc.	smiṁ.	Loc.	su.
Voc.	(like the stem of *Nom.*).	Voc.	(like the *Nom.*).

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(*b*) Most of the above suffixes are theoritical only, in practice they differ considerably according to gender and case.

The actual suffixes will be given with each declension.

VOWEL DECLENSION.

Declension of *stems* ending in **a** (*short*).

119. (*a*) The great bulk of nouns and adjectives belong to this declension, and as the other declensions have borrowed several of its suffixes, its thorough mastery is most important and will greatly facilitate the study of the other declensions.

(*b*) Nouns ending in *a*, are all masculine or neuter.

120. The following are the *suffixes* of masculine nouns the stem of which ends in *a*.

Singular.		*Plural.*	
Nom.	o.	Nom.	a, āse.
Gen.	ssa.	Gen.	naṁ.
Dat.	ssa. āya.	Dat.	naṁ.
Acc.	ṁ.	Acc.	e.
Ins.	ina.	Ins.	hi, ebhi
Abl.	ā, smā, mhā, to.	Abl.	hi, ebhi.
Loc.	i, smiṁ, mhi.	Loc.	su.
Voc.	(like the stem) and ā.	Voc.	a.

121. These suffixes have to be attached to the stems, taking care to observe the sandhi rules which may apply when suffixes begin with vowel; in every case the student should accustom himself to look up the rules, which will be referred to by their numbers, and accustom himself to account for every form he meets with, whether nominal, verbal or derivative. He should remember that a systematic study from the start, will ensure thoroughness and eventually save him a great deal of labour and time.

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122. DECLENSION OF **DEVA**—GOD, ANGEL.

Singular.

Nom.	devo,	a god.
Gen.	devassa,	a god's, of a god.
Dat.	devassa,	to *or* for a god.
	devāya,	,,
Acc.	devaṁ,	a god.
Ins.	devena,	by, with, *or* on account of, a god.
Abl.	devā,	from a god.
	devasmā,	,,
	devamhā,	,,
	devato,	,,
Loc.	deve,	in, on, *or* upon a god.
	devasmiṁ	,, ,, ,,
	devamhi	,, ,, ,,
Voc.	deva, devā,	O god!

Plural.

Nom.	devā,	gods.
Gen.	devānaṁ,	gods', of gods.
Dat.	devānaṁ,	to *or* for gods.
Acc.	deve,	gods.
Ins.	devehi, devebhi,	by, with, *or* on account, of gods.
Abl.	devehi, devebhi,	from gods.
Loc.	devesu,	in, on, *or* upon gods.
Voc.	devā,	O gods!

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EXERCISE.

Decline like deva (masc.).

nara, man.
byaggha, tiger.
miga, deer.
gandhabba, musician.
kacchapa, tortoise.
satta, being.
suṁsumāra, crocodile.
mātaṅga, elephant.
sīha, lion.
orodha, a seraglio.
dhamma, doctrine, right.
putta, son.
kūpa, a mast.
makara, a sea-monster.

Remarks. (*a*)—The true *Dat. sing* in, *āya* has now generally been displaced by the suffix of the *Gen.* ssa; the Dat. *āya* is almost equal to an *Infinitive* and mostly denotes intention.

(*b*) *smā* and *mhā* of the *Abl.* and *smiṁ* and *mhi* of the *Loc.* have been borrowed from the *pronominal declension*, (see Declension of Pronouns).

(*c*) *so* is sometimes used also as *Abl. sing.* suffix, as: vaggaso, by groups; bhāgaso, by share.

(*d*) *sā* is also found as a *Ins. sing.* suffix, as: balasā, by force, forcibly; talasā, with the sole of the foot.

(*e*) The *Nom. plur.* in-*āse*, very scarce, corresponds to the *Vedic* Nom. plur.

(*f*) *ebhi*, of the *Ins.* and *Abl.* plural, is mostly used in poetry, and probably comes from the Vedic-*ebhis*.

(*g*) Before o, *Nom. sing.*, ehi, ebhi, *Ins. and Abl. plur* and e, *Gen. plur.* final *a* of the stem is dropped:

deva+o=dev+o=devo.
deva+ehi=dev+ehi=devehi.

(*h*) Before *su*, *Loc. plur* , final *a* of stem is changed to e.

(*i*) In the *Dat. Ins. Abl.* and *Loc. sing.*; and in *Nom.* and *Voc. plur.*, the usual rules of sandhi are regularly followed:

Singular.

Instrumentive.	deva + ina = devena.	(21, 1).
Dative.	deva + āya = devāya.	(22).
Loc.	deva + i = deve	(21, 1).
Abl.	deva + ā = devā.	(22).

Plural.

Nom.	deva + a = devā	(*ibid*).
	deva + āse = devāse	(,,).
Voc.	deva + a = devā	(,,).

(*j*) Before *naṁ*, *Gen. and Dat. plur.*, final *a* of the stem is lengthened.

deva + naṁ = devā + naṁ = devānaṁ.

123. Neuter nouns in a (short).

SUFFIXES.

Singular.		*Plural.*	
Nom.	ṁ	Nom.	ni, a.
Gen.	ssa	Gen.	naṁ.
Dat.	ssa, āya.	Dat.	naṁ.
Acc.	ṁ	Acc.	ni, e.
Ins.	ina	Ins.	ehi, ebhi.
Abl.	ā, smā mhā, to	Abl.	ehi, ebhi.
Loc.	i, smiṁ, mhi	Loc.	su.
Voc.	(like the stem)	Voc.	ni, a.

DECLENSION OF **RŪPA** (NEUTER), FORM.

	Singular.		*Plural.*
Nom.	rūpaṁ	Nom.	rūpāni, rūpā.
Gen.	rūpassa	Gen.	rūpānaṁ.
Dat.	rūpassa, rūpāya	Dat.	rūpānaṁ.
Acc.	rūpaṁ	Acc.	rūpāni, rupe.
Ins.	rūpena	Ins.	rūpehi, rūpebhi
Abl.	rūpā rūpasmā rūpamhā rūpato	Abl.	rūpehi. rūpebhi.
Loc.	rūpe rūpasmiṁ rūpamhi	Loc.	rūpesu.
Voc.	rūpa	Voc.	rūpāni, rūpā.

Remarks.—(*a*) **Ni** is essentially the distinctive sign of Neuter nouns in the *Nom. Acc.* and *Voc. plur.* in all declensions.

(*b*) The final vowel of the stem is lengthened before *ni*.

EXERCISE.

Decline like rūpa.

citta, mind.
mūla, root, price.
upaṭṭhāna, service.
jala, water.
lona, salt.
vajira, diamond.
vāta, wind.
yotta, rope.
yuddha, fight.

sota, ear.
veḷuriya, coral.
ahata, cloth (new).
osāna, end.
savana, hearing.
sāṭaka, garment.
pesana, despatch, sending.
paṭṭana, a sea port.
paṇṇa, leaf.

Remarks.—(*a*). It will be noticed that neuter nouns in *a* differ from the masculine in *a*, in the *Nom. sing.* and in the *Nom. Acc.* and *Voc. plur.*; all the other cases are indentical.

(*b*) In the *sing.* the *Nom. Acc.* and *Voc.* have the same form.

(*c*) The form in *āni*, of the *Nom. Acc.* and *Voc. plur.* is the most common.

125. Declension of nouns **in ā** (long).

All nouns ending in ā are feminine.

126. SUFFIXES.

Singular.		*Plural.*	
Nom.	—	Nom.	ā, yo
Gen.	āya	Gen.	naṁ
Dat.	āya	Dat.	naṁ
Acc.	ṁ	Acc.	ā, yo
Ins.	āya	Ins.	hi, bhi
Abl.	āya, to	Abl.	hi, bhi
Loc.	āyaṁ, āya	Loc.	su
Voc.	e	Voc.	ā, yo

127. DECLENSION OF **KAÑÑĀ** (FEM.), A VIRGIN.

Singular.	
Nom.	kaññā.
Gen.	kaññāya.
Dat.	kaññāya.
Acc.	kaññaṁ.
Ins.	kaññāya.
Abl.	kaññāya, kaññato.
Loc.	kaññāyaṁ, kaññāya.

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Plural.

Nom.	kaññā, kaññāyo.
Gen.	kaññānaṁ.
Dat.	kaññānaṁ.
Acc.	kaññā, kaññāyo.
Ins.	kaññāhi, kaññābhi.
Abl.	kaññāhi, kaññābhi.
Loc.	kaññāsu.
Voc.	kaññā; kaññāyo.

Remarks (*a*).—Before *to* of the *Abl.*, *sing.* the final vowel, if long, is shortened. So before *ṁ* of *Acc. sing.*

(*b*) The following words, all meaning *mother*, have two forms in the *Loc. sing*:

ammā, ambā, annā, tātā.

Loc. Sing. {ammā, ambā, annā, tātā.
{amma, amba, anna, tāta.

(*c*) In the *Acc. sing.* final ā is shortened.

EXERCISE.

Decline like kaññā:

saddhā, faith.
vijjā, science.
taṇhā, lust, thirst.
icchā, desire.
gāthā, stanza.
khiḍḍā, play, sport.
senā, army.
nāvā, boat.
Gīvā, throat.
medhā, intelligence.
paññā, wisdom.
mettā, love.
bhikkhā, begged-food.
mālā, garland.
pūjā, honour.
chāyā, shadow.
pipāsā, thirst.
velā, time.

128. It has been said above (125) that all nouns ending in *ā* are feminine; but there are a very few examples of masculine nouns ending in ā. We give below their declension.

Masculine nouns in ā (long.)

DECLENSION OF SĀ—DOG.

Singural.

Nom.	sā.
Gen.	sassa.
Dat.	sassa, sāya.
Acc.	saṁ.
Ins.	sena.
Abl.	sā, sasmā, samhā.
Loc.	se, sasmiṁ, samhi.
Voc.	sa.

Plural.

Nom.	sā.
Gen.	sānaṁ.
Dat.	sānaṁ.
Acc.	sāne.
Ins.	sāhi, sābhi.
Abl.	sāhi, sābhi.
Loc.	sāsu.
Voc.	sā.

Remarks.—(*a*) the declension above given is according to the *Rupasiddhi*.

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(*b*) The declension given in the *Saddaniti* differs slightly :

Singular.		*Plural.*	
Nom.	sā	Nom.	sā, sāno.
Gen.	sassa	Gen.	sānaṁ.
Dat.	sassa	Dat.	sānaṁ.
Acc.	sānaṁ	Acc.	sāne.
Ins.	sānā	Ins.	sānehi, sānebhi.
Abl.	sānā	Abl.	sānehi, sānebhi.
Loc.	sāne	Loc.	sānesu.
Voc.	sa	Voc.	sā, sāno.

The following are declined like **sā** :

Paccakkhadhammā, one to whom the Doctrine is evident.

Gaṇḍīvandhavā, Arjuna.

mā, the moon. rahā,* sin.

Remark.—Masculine nouns in ā belong to the Consonantal declension, but native grammarians, consider them as stems ending in a vowel.

129. Declension of nouns in *i* (short).

Nouns the stem of which ends in *i* are Masculine, Feminine, and Neuter. They do not form a very numerous class.

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[*] Niruttidīpanī, a scholium on Moggallānavyākaraṇa, a grammar held in high estime in Ceylon and Burma.

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Masculine nouns in **i**.

130. SUFFIXES.

Singular.		*Plural.*	
Nom.	—	Nom.	ī, yo
Gen.	ssa, no	Gen	naṁ
Dat.	ssa, no	Dat.	naṁ
Acc.	ṁ	Acc.	ī, yo
Ins.	nā	Ins.	hi, bhi
Abl.	nā, smā, mhā	Abl.	hi, bhi
Loc.	smiṁ, mhi	Loc.	su
Voc.	—	Voc.	ī, yo

131. DECLENSION OF **KAPI** (MASC.)—MONKEY.

	Singular.		*Plural.*
Nom.	kapi	Nom.	kapī, kapayo
Gen.	kapissa, kapino	Gen.	kapīnaṁ
Dat.	kapissa, kapino	Dat.	kapīnaṁ
Acc.	kapiṁ	Acc.	kapī, kapayo
Ins.	kapinā	Ins.	kapīhi, kapībhi
Abl.	kapinā, kapismā, kapimhā	Abl.	kapīhi, kapībhi
Loc.	kapismiṁ, kapimhi	Loc.	kapīsu
Voc.	kapi	Voc.	kapī, kapayo

Remarks—(*a*) The *Nom.* and *Voc. sing.* are like the stem.

(*b*) In the *Nom. Acc.* and *Voc. plur.* final *i*, is changed to *a* before suffix *yo*.

(*c*) However, final *i* is sometimes preserved before *yo*, so that we also have the form **kapiyo** (rare).

(*d*) In the plural, before suffixes: *naṁ, hi, bhi, su* final *i* is lengthened.

(*e*) Some rare and old forms are sometimes found:

(i) *Gen. sing.* ending in—*e*, as: mune.
(ii) *Loc. sing.* ,, in—*o*, as: ādo, and also
(iii) ,, ,, in—e, as: gire.
(iv) *Ins. sing.* ,, in—ena, as: raṁsena.
(v) *Nom. plur.* ,, in—no, as: saramatino.

(*f*) Not seldom, the stem itself is used for almost all the cases in the *singular*.

EXERCISE.

Words declined like kapi (*masc*).

aggi, fire.
sandhi, union.
sārathi, a charioteer.
añjali, salutation.
bondi, body.
ūmi, a wave.
senāpati, a general.
kali, sin.
nidhi, a depository.
yati, a monk.
ari, an enemy.
giri, a mountain.
bali, oblation.
gahapati, householder.

Feminine nouns in *i* (short).

132. SUFFIXES.

Singular		*Plural.*	
Nom.	—	Nom.	ī, yo.
Gen.	ā.	Gen.	naṁ.
Dat.	ā.	Dat.	naṁ.
Acc.	ṁ.	Acc.	ī, yo.
Ins.	ā.	Ins.	hi, bhi.
Abl.	ā.	Abl.	hi, bhi.
Loc.	ā, aṁ	Loc.	su.
Voc.	—	Voc.	ī, yo.

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133. (*a*) DECLENSION OF **RATTI** (FEM.)--NIGHT.

	Singular.
Nom.	ratti
Gen.	rattiyā, ratyā.
Dat.	rattiyā, ratyā.
Acc.	rattiṁ.
Ins.	rattiyā, ratyā.
Abl.	rattiyā, ratyā
Loc.	rattiyā, ratyā. rattiyaṁ, ratyaṁ.
Voc.	ratti.

	Plural.
Nom.	rattī, rattiyo, ratyo.
Gen.	rattīnaṁ.
Dat.	rattīnaṁ.
Acc.	rattī, rattiyo, ratyo.
Ins.	rattīhi, rattībhi.
Abl.	,, ,,
Loc.	rattīsu.
Voc.	rattī, rattiyo, ratyo.

Remarks.—(*a*) There is an ancient *Loc. sing.* in *o*: ratto.

(*b*) An *Abl. sing.* in *to*, is also found: rattito.

(*c*) In the *Gen.*, *Dat.*, *Ins.*, *Abl.* and *Loc. sing.* a *y* is inserted between the stem and the suffix ā to avoid a hiatus. (See 27 (ii) Remark 2, p. 12); so also in the *Loc. sing.* before aṁ.

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(*d*) Before ā, of the same cases, final *i* of the stem may become *y* by rule 27 (i), *a*; and as, in Pāli, there can be no group of three consonants* one *t* is dropped. Hence we get:

ratti + ā = rattyā = ratyā.

(*e*) Before suffixes, *naṁ*, *hi*, *bhi*; *su* of the plural, the *i* of the stem is lengthened.

(*b*) DECLENSION OF **JĀTI** (FEM.)—BIRTH.

Singular.

Nom.	jāti
Gen.	jātiyā, jatyā, jaccā
Dat.	,, ,, ,,
Acc.	jātiṁ
Ins.	jātiyā, jatyā, jaccā
Abl.	,, ,, ,,
Loc.	jātiyā, jatyā, jaccā jātiyaṁ, jatyaṁ, jaccaṁ.
Voc.	jāti

Plural.

Nom.	jātī, jātiyo, jatyo, jacco
Gen.	jātīnaṁ
Dat.	jātīnaṁ
Acc.	jātī, jātiyo, jatyo, jacco
Ins.	jātīhi, jātībhi
Abl.	,, ,,
Loc.	jātīsu
Voc.	jātī, jātiyo, jatyo, jacco

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* Except *ntra*, as in antra, etc.

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Remarks.—(*a*) For the forms, jaccā and jaccaṁ see rule 74.

(*b*) Jacco is obtained by the assimilation of ya after the elision of final, *i*. (71, 74).

(*c*) It will be remarked that, whereas in Masc. Nouns in *i*, the *i* of the stem is changed to *a* before *yo*, in Fem. nouns it is retained.

EXERCISE.

Nouns declined like ratti (fem.)

Bhūmi, earth.
satti, ability.
patti, attainment.
tuṭṭhi, satisfaction.
āsatti, attachment.
dhūli, dust.
tanti, a string.
gati, going, rebirth.
sati, recollection.
keḷi, amusement.
nandi, joy.
mati, understanding.
mutti, deliverance.
vuddhi, increase.
ruci, splendour.
chavi, the skin.
cuti, disappearance.
diṭṭhi, sight, belief.

Neuter Nouns in—*i* (short).

134. SUFFIXES.

Singular.		*Plural.*	
Nom.	—	Nom.	ni, ī
Gen.	ssa, no	Gen.	naṁ
Dat.	ssa, no	Dat.	naṁ
Acc.	ṁ	Acc.	ni, ī
Ins.	nā	Ins.	hi, bhi
Abl.	nā, smā, mhā	Abl.	hi, bhi
Loc.	smiṁ, mhi	Loc.	su
Voc.	—	Voc.	ni, ī

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DECLENSION OF **VĀRI** (NEUT.)—WATER.

	Singular.		*Plural.*
Nom.	vāri	Nom.	vārīni, vārī.
Gen.	vārissa, vārino	Gen.	vārīnaṁ.
Dat.	vārissa, vārino	Dat.	vārīnaṁ.
Acc.	vāriṁ	Acc.	vārīni, vāri.
Ins.	vārinā.	Ins.	vārīhi, vārībhī.
Abl.	vārinā, vārismā, vārimhā.	Abl.	,, ,,
Loc.	vārismiṁ, vārimhi.	Loc.	vārīsu.
Voc.	vāri.	Voc.	vārīni, vārī.

Remarks.—(*a*) There is also found a *Nom. sing.* in *ṁ* like the *Acc.*, as, atthiṁ, bone, akkhiṁ, eye, etc.

(*b*) As usual, final *i* is lengthened before *ni*, *naṁ*, *hi*, *bhi* and *su* in the plural.

EXERCISE

Decline like vāri (neut.).

aṭṭhi, bone.	satthi, the tigh.
akkhi, eye.	dadhi, milk curds.
sappi, ghee.	acchi, eye.
chadi, roof.	rūpi, silver.

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135. Declensions of Nouns in ī (long).

There are *no* Neuter nouns ending in ī (long).

Masculine Nouns in ī (long).

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SUFFIXES.

Singular.	*Plural.*
Nom. ī.	Nom. ī, no.
Gen. ssa, no.	Gen. naṁ.
Dat. ssa, no.	Dat. naṁ.
Acc. ṁ, naṁ.	Acc. ī, no.
Ins. nā.	Ins. hi, bhi.
Abl. nā, smā, mhā.	Abl. hi, bhi.
Loc. smiṁ, mhi.	Loc. su.
Voc. ī.	Voc. ī, no.

DECLENSION OF **DAṆḌI** (MASC.)—MENDICANT.

Singular.	*Plural.*
Nom. daṇḍī	Nom. daṇḍī, daṇḍino.
Gen. daṇḍissa, daṇḍino	Gen. daṇḍīnaṁ.
Dat. ,, ,,	Dat. ,,
Acc. daṇḍiṁ, daṇḍinaṁ	Acc. daṇḍī, daṇḍino.
Ins. daṇḍinā	Ins. daṇḍīhi, daṇḍībhi.
Abl. daṇḍinā daṇḍismā	Abl. ,, ,,
Loc. daṇḍismiṁ, daṇḍimhi	Loc. daṇḍīsu.
Voc. daṇḍī	Voc. daṇḍi, daṇḍino.

Remarks.—(*a*) A *Nom. sing.* in *i* (short) is sometimes met with: daṇḍi.

(*b*) A *Voc. sing.* in *ni* is also found: daṇḍini.

(*c*) Note that in all the oblique cases of the singular the final *ī* of the stem is shortened before the suffixes.

(*d*) In the *Nom. plur.* a rare form in *yo* is found, formed on the analogy of *Masc.* in *i* (short); as: daṇḍiyo.

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(*e*) An *Acc. plur.* in *ye* is occasionally met with: daṇḍiye.

(*f*) It should be noticed that before *no* of the *Nom. Acc.* and *Voc. plur.*, *ī* of the base is shortened.

(*g*) An *Acc. sing.* in *aṁ* with the semivowel *y* developed before it is met with: daṇḍiyaṁ.

(*h*) An *Abl. sing.* in *to* is found pretty frequently: daṇḍito.

EXERCISE.

Decline like daṇḍī, (masc).

sāmī, lord.
kapaṇī, pauper.
mantī, minister.
senānī, a general.
sakkhī, a witness.
yoddhī, warrior.

137. Most masc. nouns in *ī* are not pure substantives, they are adjectives used substantively; their true stem is in *in*, the Nom. sing. being ī. The true stem of daṇḍī therefore is daṇḍin. Properly, all these words belong to the consonantal declension.

Feminine Nouns in ī (long).

138. SUFFIXES.

Singular.		*Plural.*	
Nom.	ī	Nom.	ī, yo
Gen.	ā	Gen.	naṁ
Dat.	ā	Dat.	naṁ
Acc.	ṁ	Acc.	ī, yo
Ins.	ā	Ins.	hi, bhi
Abl.	ā	Abl.	,, ,,
Loc.	a, aṁ	Loc.	su
Voc.	ī	Voc.	ī, yo

139. DECLENSION OF **NADI** (FEM.)—RIVER.

	Singular.		*Plural.*
Nom.	nadī	Nom.	nadī, nadiyo, najjo
Gen.	nadiyā, nadyā, najjā	Gen.	nadīnaṁ
Dat.	,, ,, ,,	Dat.	nadīnaṁ
Acc.	nadiṁ	Acc.	nadī, nadiyo, najjo
Ins.	nadiyā, nadyā, najjā	Ins.	nadīhi, nadībhi
Abl.	,, ,, ,,	Abl.	,, ,,
Loc.	nadiyā, nadyā, najjā nadiyaṁ, nadyaṁ, najjaṁ.	Loc.	nadīsu.
Voc.	nadī	Voc.	nadī, nadiyo, najjo

Remarks.—(*a*) There is a *Gen. plur.* in *ānaṁ*: nadiyānaṁ.

(*b*) In all the oblique cases of the sing., final *ī* of the base is shortened; also before *yo* in the plural.

(*c*) For insertion of *y* before suffixes beginning with a vowel, see 27, Remark 2, p. 12.

(*d*) For the forms, nadyā, najjā, and najjaṁ see Rules 71, 74.

(*e*) In the form najjo, *yo* is assimilated after the elision of final ī.

EXERCISE.

Decline like nadī (fem.).

paṭī, canvas.
lakkhī, prosperity.
sīhī, lioness.
pātī, bowl.
kumārī, girl.
brahmaṇī, a brahmin woman.
bhikkhunī, nun.
vānarī, ape.
yakkhī, ogress.
devī, nymph.

Bārāṇasī, Benares.
rājinī, queen.
dabbī, spoon.
bhisī, mat.
sakhī, a female friend.
taruṇī, young woman.
kākī, a female crow.
mahī, the earth.
migī, a doe.
vāpī, a reservoir, tank.

CSL

Declension of Nouns in u (short).

140. The nouns ending in u (short), are either Masculine, Feminine or Neuter.

Masculine Nouns in u (short).

141. SUFFIXES

Singular.		*Plural.*	
Nom.	—	Nom.	ū, o.
Gen.	ssa, no.	Gen.	naṁ.
Dat.	ssa, no.	Dat.	naṁ.
Acc.	ṁ.	Acc.	ū, o.
Ins.	nā.	Ins.	hi, bhi.
Abl.	nā, smā, mhā.	Abl.	,, ,,
Loc.	smiṁ, mhi.	Loc.	su.
Voc.	—	Voc.	ū, o, e.

DECLENSION OF **BHIKKHU** (MASC.)—MONK.

Singular.

Nom.	bhikkhu.
Gen.	bhikkhussa, bhikkhuno.
Dat.	,, ,,
Acc.	bhikkhuṁ.
Ins.	bhikkhunā.
Abl.	bhikkhunā, bhikkhusmā, bhikkhumhā.
Loc.	bhikkhusmiṁ, bhikkhumhi.
Voc.	bhikkhu.

GSL

Plural.

Nom.	bhikkhū, bhikkhavo.
Gen.	bhikkhūnaṁ.
Dat.	"
Acc.	bhikkhū, bhikkhavo.
Ins.	bhikkhūhi, bhikkhūbhi.
Abl.	" "
Loc.	bhikkhūsu.
Voc.	bhikkhū, bhikkhavo, bhikkhave.

Remarks.—(*a*) A *Nom.* and an *Acc. plural,* in *yo* are sometimes met with in some words: jantuyo, hetuyo.

(*b*) Before suffixes *o* and *e*, in the plural, *u* of the stem or base is strengthened and becomes *av*. (27 (ii) *a*).

EXERCISE.

Nouns declined like bhikkhu (masc.).

pasu, goat.
bandhu, relative.
maccu, death.
bāhu, arm.
ketu, flag.
pharasu, axe.
taru, tree.

veḷu, bamboo.
bhāṇu, the sun.
ucchu, sugar-cane.
setu, bridge.
katu, sacrifice.
ruru, a deer.
hetu, cause.

Feminine Nouns in u (short).

142. SUFFIXES.

Singular.		*Plural.*	
Nom.	—	Nom.	ū, yo.
Gen.	yā.	Gen.	naṁ.

Singular.		*Plural.*	
Dat.	yā.	Dat.	naṁ.
Acc.	ṁ.	Acc.	ū, yo.
Ins.	yā.	Ins.	hi, bhi.
Abl.	yā.	Abl.	,, ,,
Loc.	yaṁ, yā.	Loc.	su.
Voc.	—	Voc.	ū, yo.

143. DECLENSION OF **DHENU** (FEM.),—COW.

Singular.		*Plural.*	
Nom.	dhenu.	Nom.	dhenū, dhenuyo.
Gen.	dhenuyā.	Gen.	dhenūnaṁ.
Dat.	,,	Dat.	,,
Acc.	dhenuṁ.	Acc.	dhenū, dhenuyo.
Ins.	dhenuyā.	Ins.	dhenūhi, dhenūbhi.
Abl.	,,	Abl.	,, ,,
Loc.	dhenuyaṁ, dhenuyā.	Loc.	dhenūsu.
Voc.	dhenu.	Voc.	dhenū, dhenuyo.

Remarks—(*a*) An *Abl. sing.* in *to* is common; dhenuto, jambuto.

(*b*) A *Nom. plur.* in *o* occurs without strengthening of final *u* but with insertion of *v*: dhenuvo.

(*c*) Final *u* is, in the plural, lengthened before *naṁ, hi, bhi*, and *su*.

EXERCISE.

Decline like dhenu.

dhātu, an element.
rajju, string.
ku, the earth.
daddu, ringworm.
kāsu, a hole, pit.
kacchu, scab.
natthu, nose.
yāgu, rice gruel.
kareṇu, elephant.
hanu, jaw.
vaṇṇu, sand.
kaṇḍu, itch.
piyaṅgu, a medecinal plant.
vijju, lightning.

Neuter Nouns in u (short).

144. SUFFIXES.

Singular.	*Plural.*
(like the masculine).	*Nom. Acc. Voc.* ū, ni. (*The rest like the Masc*).

145. DECLENSION OF **CAKKHU** (NEUT.),—EYE.

Singular.

Nom.	cakkhu.
Gen.	cakkhussa, cakkhuno.
Dat.	,, ,,
Acc.	cakkhuṁ.
Ins.	cakkhunā.
Abl.	cakkhunā, cakkhusmā cakkhumhā.
Loc.	cakkhusmiṁ, cakkhuṁhi.
Voc.	cakkhu.

Plural.

Nom.	cakkhūni, cakkhū.
Gen.	cakkhūnaṁ.
Dat.	,,
Acc.	cakkhūni, cakkhū.
Ins.	cakkhūhi, cakkhūbhi.
Abl.	,, ,,
Loc.	cakkhūsu.
Voc.	cakkhūni, cakkhū.

Remark.—There is a form of the *Nom. sing.* in *ṁ*: cakkhuṁ.

EXERCISE.

Words declined like cakkhu, (neut.)

dhanu, a bow.
dāru, wood.
madhu, honey.
massu, the beard.
matthu, whey.
assu, a tear.
ambu, water.
aru, a wound.
janu, the knee.
vatthu, a story.
āyu, age.
vasu, wealth.

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146. Declension of Nouns in ū (long).

(*a*) This declension includes Masculine and Feminine nouns only.

(*b*) The Suffixes are much the same as those of the **u** (short) declension, and present no difficulty.

147. DECLENSION OF **SAYAMBHŪ,** (MASC.),—AN EPITHET OF BUDDHA.

Singular.

Nom.	sayambhū.
Gen.	sayambhussa, sayambhuno.
Dat.	” ”
Acc.	sayambhuṁ.
Ins.	sayambhunā.
Abl.	sayambhunā, sayambhusmā, sayambhumhā.
Loc.	sayambhusmiṁ, sayambhūmhi.
Voc.	sayambhū.

CSL

Plural.

Nom.	sayambhū, sayambhuvo.
Gen.	sayambhūnaṁ.
Dat.	,,
Acc.	sayambhū, sayambhuvo.
Ins.	sayambhūhi, sayambhūbhi.
Abl.	,, ,, .
Loc.	sayambhū.
Voc.	sayambhū, sayambhuvo.

Remarks.—(*a*) In the *Nom. Acc.* and *Voc. Plur.*, *v* is inserted between the suffix *o* and the stem after the shortening of ū.

(*b*) Final *ū* of the stem is shortened to *u* in the oblique cases of the singular.

148 DECLENSION OF **VADHŪ,** (FEM.)—A WIDOW.

	Singular.		*Plural.*
Nom.	vadhū.	Nom.	vadhū, vadhuyo.
Gen.	vadhuyā.	Gen.	vadhūnaṁ.
Dat.	vadhuyā.	Dat.	,,
Acc.	vadhuṁ.	Acc.	vadhū, vadhuyo.
Ins.	vadhuyā.	Ins.	vadhūhi, vadhūbhi.
Abl.	vadhuyā.	Abl.	,, ,,
Loc.	vadhuyā, vadhuyaṁ.	Loc.	vadhūsu.
Voc.	vadhū.	Voc.	vadhū, vadhuyo.

Remarks.—(*a*) As in the Masc., final ū is shortened in the oblique cases of the sing.

(*b*) A form in *to* is also found in the *Abl. sing.*, vadhuto

(*c*) In the plural, before *yo*, final ū is shortened.

CSL

Stems ending in a diphtong.

7 149. All diphthongic stems have disappeared in Pāli, only one such stem remains, it is the word *go*, a cow.

SPECIAL NOUNS.

150. (I) DECLENSION OF **GO** (DIPHTONGIC STEM),—A COW.

Singular.

Nom.	go.
Gen.	gavassa, gāvassa.
Dat.	gavassa, gāvassa.
Acc.	gavaṁ, gāvaṁ gavuṁ, gāvuṁ.
Ins.	gavena, gāvena.
Abl.	gavā, gāvā, gavasmā, gāvasmā, gavamhā, gāvamhā.
Loc.	gave, gāve, gavasmiṁ, gāvasmiṁ. gavamhi, gāvamhi.
Voc.	go.

Plural.

Nom.	gavo, gāvo.
Gen.	gavaṁ, gonaṁ, gunnaṁ
Dat.	gavaṁ, gonaṁ, gunnaṁ.
Acc.	gavo, gāvo.
Ins.	gohi, gobhi, gavehi.
Abl.	gohi, gobhi, gavehi.
Loc.	gosu, gavesu, gāvesu.
Voc.	gavo, gāvo.

CSL

151. (II) DECLENSION OF **SAKHĀ**, A FRIEND.

(SANSK. SAKHI),

(the stem is irregular.)

	Singular.		*Plural.*
Nom.	sakkhā.	Nom.	sakhāyo.
			sakhāno.
			sakhino.
			sakhā.
Gen.	sakhino.	Gen.	sakhārānaṁ.
	sakhissa.		sakhīnaṁ.
			sakhānaṁ.
Dat.	sakhino.	Dat.	sakhārānaṁ.
	sakhissa.		sakhīnaṁ.
			sakhānaṁ.
Acc.	sakhānaṁ.	Acc.	sakhī,
	sakhaṁ.		sakhāyo.
	sakhāraṁ.		sakhāno.
			sakhino.
Ins.	sakhinā.	Ins.	sakhārehi.
			sakhārebhi.
			sakhehi.
			sakhebhi.
Abl.	sakhinā.	Abl.	sakhārehi.
	sakhārā.		sakhārebhi.
	sakharasmā.		sakhehi.
			sakhebhi.
		Loc.	sakhāresu.
			sakhesu.

CSL

Voc.	sakha.	Voc.	sakhāyo.
	sakhā.		sakhāno.
	sakhi.		sakhino.
	sakhī.		sakhā.
	sakhe.		

Remark.—The student will perceive that sakhā has forms belonging to stems in *ar* and others to stems in *in*. (see : Consonantal Declension.)

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152. CONSONANTAL DECLENSION.

(*a*) The Consonantal Declension includes all nouns and adjectives whose *stem ends in a consonant.*

(*b*) Nouns the stem of which ends in a a consonant are rather few and special, the majority of the words included in this declension being adjectives ending in *vat* or *mat*, and all words ending in a nasal (n) being considered as belonging to the Vowel Declension, by native grammarians.

(*c*) Most of the words of the Consonantal Declension seem to follow *two declensions*; some suffixes belong to the vowel, and others to the Consonantal Declension.

153. (1) Stems ending in a nasal (*n*).

154. DECLENSIONS OF **ATTĀ**, (STEM ATTAN)—SELF.

(Stem in *an*.)

MASCULINE.

Singular.

Nom.	attā.
Gen.	attano, attassa.
Dat.	attano, attassa.
Acc.	attānaṁ, attaṁ, attanaṁ.
Ins.	attanā, attena.
Abl.	attanā, attasmā, attamhā.
Loc.	attani, attasmiṁ, attamhi.
Voc.	atta, attā.

	Plural.
Nom.	attāno, attā.
Gen.	attānaṁ.
Dat.	attānaṁ.
Acc.	attāno, atte.
Ins.	attanehi, attanebhi.
Abl.	” ”
Loc.	attanesu.
Voc.	attāno, attā.

Like attā (stem : attan) are declined,

ātumā, self	muddhā, head.
asmā, stone	addhā, road, distance.

155. DECLENSION OF **BRAHMĀ,** (STEM BRAHMAN) "BRAHMA."

MASCULINE.

	Singular.		*Plural.*
Nom.	brahmā	Nom.	brahmāno. brahmā.
Gen.	brahmuno brahmassa	Gen	brahmānaṁ. brahmunaṁ.
Dat.	brahmuno brahmassa	Dat.	brahmānaṁ. brahmunaṁ.
Acc.	brahmānaṁ brahmaṁ	Acc.	brahmāno.
Ins.	brahmanā brahmunā	Ins.	brahmehi, brahmebhi. brahmūhi, bramūbhi.
Abl.	brahamanā brahamunā	Abl.	brahmehi, brahmebhi. brahmūhi, brahmūbhi.
Loc.	brahme brahmani	Loc.	brahmesu.
Voc.	brahme	Voc.	brahmāno, brahmā.

Remark.—(*a*) In the *Gen.* and *Dat. sing*, a form in *ssa* is also found: brahmassa.

(*b*) In the *Loc. sing.* we meet with the forms in smiṁ, mhi: brahmasmiṁ, brahmamhi.

156. DECLENSION OF **RĀJĀ**, (STEM: RĀJAN) A KING.

MASCULINE.

	Singular.		*Plural.*
Nom.	rājā	Nom.	rājāno, rājā.
Gen.	rañño rājino rājassa	Gen.	raññaṁ. rājūnaṁ. rājānaṁ.
Dat.	rañño rājino rājassa	Dat.	Raññaṁ. rājūnaṁ. rājānaṁ.
Acc.	rājānaṁ rājaṁ	Acc.	rājāno.
Ins.	raññā, rājena rājinā	Ins.	rājūhi, rājūbhi. rājehi, rājebhi.
Abl.	raññā rājasmā rājamhā	Abl.	rājūhi, rājūbhi. rājehi, rājebhi.
Loc.	raññe, raññi rājini, rājimhi rājismiṁ	Loc.	rājūsu. rājesu.
Voc.	rāja rājā	Voc.	rājāno, rājā.

CSL

Remarks.—(*a*) When the word rājā is used by itself in a sentence, it follows the above declension; but when it forms the last part of a compound as for instance in: dhammarājā, mahārājā, etc., it follows the declension of masculine nouns in *a*, like deva.

(*b*) The forms of the plural seem to point to a base or stem in, u : rāju.

(*c*) A few nouns the stem of which ends in *an*, follow the *a* declension of Masc. nouns like *deva*; they are :

vissakamma, the architect of the gods.
vivattacchaddo, He by whom the veil (of ignorance) is rolled back (from this world).
puthuloma, a fish, yokana, the liver.
Athabbana, the fourth veda.
and some others.

157. DECLENSION OF **PUMĀ**, (STEM PUMAN,) A MAN.

Singular.		*Plural.*	
Nom.	pumā	Nom.	pumāno. pumā.
Gen.	pumuno pumassa	Gen.	pumānaṁ.
Dat.	pumuno pumassa	Dat.	pumānaṁ.
Acc.	pumānaṁ pumaṁ	Acc.	pumāno pume.
Ins.	pumānā pumunā pumena	Ins.	pumānehi. pumānebhi. pumehi. pumebhi.

CSL

Abl.	pumunā	Abl.	pumānehi.
	pumānā		pumānebhi.
	pumā		pumehi.
	pumasmā		pumebhi.
	pumamhā		
Loc.	pumāne	Loc.	pumānesu.
	pume		pumāsu.
	pumasmiṁ		pumesu.
	pumamhi		
Voc.	pumaṁ		pumāno.
	puma		pumā.

Remarks.—(*a*) The influence of the *a* declension Masculine, is clearly discernible throughout.

(*b*) The word *sā* a dog, given at 128, is said to belong to this declension; this would give the stem, *san*, from Sanskrit çvan.

The declension of nouns the stem of which ends in *in*, has already been given (136); these words, declined like daṇḍī, (stem daṇḍin), and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems.

158. (ii) Stem ending in S.

159. DECLENSION OF **MANO**, (STEM MANAS,) THE MIND.

Singular.		*Plural.*	
Nom.	mano	Nom.	manā.
	manaṁ		
Gen.	manaso	Gen.	manānaṁ.
	manassa		

Singular.		*Plural.*	
Dat.	manaso manassa	Dat.	manānaṁ.
Acc.	mano manaṁ	Acc.	mane.
Ins.	manasā manena	Ins.	manehi. manebhi.
Abl.	manasā manasmā manamhā manā	Abl.	manehi. manebhi.
Loc.	manasi mane manasmiṁ manamhi	Loc.	manesu.
Voc.	mano manaṁ manā mana	Voc.	manā.

Remarks.—(*a*) It should be borne in mind that *mano* is *never* used in the plural, although the forms are given by some grammarians.

(*b*) The influence of the *a* declension is here also clearly seen, principally in the plural, of which, in fact, all the forms are after the *a* declension.

(*c*) There is also a neuter form in *ni* in the plural: manāni.

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160. Native grammarians give the following nouns as belonging to the *manas* declension; their stems ending in, *as*.

vaco, discourse.
vayo, age.
ceto, thought.
yaso, glory, fame.
payo, a beverage.
chando, metrics, prosody.
uro, breast.
aho, day.
ojo, splendour; strength.

tejo, power.
tapo, heat.
tamo, darkness.
ayo, iron.
siro, the head.
saro, a lake.
raho, solitude; privacy.
rajo, dust; passion.
thāmo, strength, vigour.

vāso, cloth, clothing.

Remarks.—(*a*) *aha*, day, in the *Loc. sing.* has the six following forms: ahasmiṁ, ahamhi, ahe, ahu, ahasi, ahuni.

(*b*) The words: rajo, ojo, thāmo and vāso, are included in the *manas* declension by the Siṇhalese grammarians.

(*c*) The comparative adjectives ending in-*yo*, *iyyo*, as for instance, seyyo, gariyo, follow the *manas*, declension.

161. DECLENSION OF **ĀYU** (STEM ĀYUS), LIFE.

Singular.		*Plural.*	
Nom.	āyu āyuṁ	Nom.	āyū. āyūni.
Gen.	āyussa āyuno	Gen.	āyūnaṁ. āyusaṁ.
Dat.	āyussa āyuno	Dat.	āyūnaṁ. āyusaṁ.
Acc.	āyu āyuṁ	Acc.	āyū. āyūni.

Ins.	āyunā āyusā	Ins.	āyūhi āyūbhi.
Abl.	āyunā āyusā	Abl.	āyūhi. āyūbhi.
Loc.	āyuni āyusi	Loc.	āyūsu.
Voc.	āyu āyuṁ	Voc.	āyū. āyūni.

162. III. Stems Ending in, *ar* (=SANK *ṛ*).

163. DECLENSION OF **SATTHĀ** (STEM SATTHAR, SANSK. ÇĀSTṚ) THE TEACHER (BUDDAH).

	Singular.		*Plural.*
Nom.	satthā	Nom.	satthāro. satthā.
Gen.	satthu satthussa satthuno	Gen.	satthānaṁ. satthārānaṁ. satthūnaṁ.
Dat.	satthu satthussa satthuno	Dat.	satthānaṁ. satthārānaṁ. satthūnaṁ.
Acc.	satthāraṁ sattharaṁ	Acc.	satthāro. satthāre.
Ins.	sattharā satthārā satthunā	Ins.	satthārehi. satthārebhi.
Abl.	sattharā satthārā satthunā	Abl.	satthārehi. satthārebhi.
Loc.	satthari	Loc.	satthāresu. satthūsu.
Voc.	sattha satthā	Voc.	satthāro. satthā.

Remarks.—(*a*) The form of the *Gen. sing.* in *u*, satthu, is the base employed in the formation of compound words.

(*b*) Stems ending in *ar* (Sansk. ṛ) have their *Nom. sing.* in *ā*, as pitar (=Sansk. pitṛ), *Nom. sing.* pitā; so mātar (=mātṛ), *Nom. sing.* mātā. Their base in composition is generally in *u*.

(*c*) Before suffix *to* of the *Abl. sing.* stems in *ar* often take the vowel *i*; as pitito, mātito, and, sometimes, a base piti, māti is used in composition: pitipakkhe.

(*d*) Some words whose stem is in *ar*, follow the *a* declension, (of deva), for instance:

sallakatta (stem : sallakattar), a physician.

kattara (stem : kattarar), a weak person.

sota (stem ; sotar), a hearer.

Decline like satthā

netā, a guide.
mātā, mother.
jetā, a conqueror.
kattā, an agent.
nattā, a grandson.
pitā, father.
dātā, a giver.
bhātā, brother.

The words pitā and mātā present some peculiarities.

164. DECLENSION OF **MĀTĀ,** STEM. MĀTAR (=SANSK. MĀTṚ) —MOTHER.

Singular.		*Plural.*	
Nom.	mātā	Nom.	mātaro. mātā.
Gen.	mātu mātuyā mātyā	Gen.	mātarānaṁ. mātānaṁ. mātūnaṁ. mātunnaṁ.

CSL

Dat.	mātu mātuyā mātyā	Dat.	mātarānaṁ. mātānaṁ. mātūnaṁ. mātunnaṁ.
Acc.	mātaraṁ	Acc.	mātaro. mātare.
Ins.	mātarā mātuyā mātyā	Ins.	mātarehi. mātarebhi. mātūhi. matūbhi.
Abl.	mātarā mātuyā mātyā		
Loc.	mātari mātuyā mātyā mātuyaṁ mātyaṁ	Loc.	mātaresu. mātūsu.
Voc.	māta, mātā.	Voc.	mātaro. mātā.

Remarks.—(*a*) In the oblique cases of the singular, the student will readily recognize the influence of the Feminine declension in the suffixes *ā* and *aṁ*.

(*b*) There is also found, rarely, a *Gen. sing.* in *ssa*: mātussa.

DECLENSION OF **PITĀ**, (STEM. PITAR) (SANSK. PITṚ) FATHER.

	Singular.		*Plural.*
Nom.	pitā	Nom.	pitaro.
Gen.	pitu pituno pitussa	Gen.	pitarānaṁ. pitānaṁ. pitūnaṁ. pitunnaṁ.

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	Singular.		*Plural.*
Dat.	pitu pituno pitussa	Dat.	pitarānaṁ. pitānaṁ. pitūnaṁ. pitunnaṁ.
Acc.	pitaraṁ pituṁ	Acc.	pitaro. pitare.
Ins.	pitarā pitunā pityā petyā	Ins.	pitarehi. pitarebhi. pitūhi. pitūbhi.
Abl.	pitarā pitu pityā petyā	Abl.	pitarehi. pitarebhi. pitūhi. pitūbhi.
Loc.	pitari	Loc.	pitaresu. pitūsu.
Voc.	pita pitā	Voc.	pitaro.

Remark.—In the *Dat.* and *Gen. plur.* of mātā and pitā, the *n* is doubled to compensate for the shortening of ū (long) ; hence : mātunnaṁ, mātūnaṁ and pitunnaṁ, pitūnaṁ,

165. (IV) The words ending in,

at (*or* ant)
vat (*or* vant)
mat (*or* mant,) are mostly *adjectives* and their declension will be given in the chapter on Adjectives.

We will, however, give here the declension of a few **nouns**, in at *or* vant.

166. DECLENSION OF **BHAVAṀ**—SIR.

Stem in at, (*or* ant.)

	Singular.		*Plural.*
Nom.	bhavaṁ bhanto	Nom.	bhavanto. bhavantā. bhonto.
Gen.	bhavantassa bhavato bhoto	Gen.	bhavantaṁ. bhavantānaṁ.
Dat.	bhavantassa bhavato bhoto	Dat.	bhavataṁ. bhavantānaṁ.
Acc.	bhavantaṁ bhotaṁ	Acc.	bhavante. bhonte.
Ins.	bhavantenā bhavatā bhotā	Ins.	bhavantehi. bhavantebhi.
Abl.	bhavatā bhavantā bhotā	Abl.	bhavantehi. bhavantebhi.
Loc.	bhavati bhavante	Loc.	bhavantesu.
Voc.	bho bhonta bhante	Voc.	bhavanto. bhonto. bhante. bhavantā.

Remarks.—(*a*) Bhavaṁ is a polite term of address, and may be translated by "Your Honour."

(*b*) Native grammarians invariably use it as the sign of the Vocative case.

(*c*) The feminine, bhotī, "madam" is regularly declined after the ī declension feminine (*nadī*).

167. DECLENSION OF **ARAHAṀ**—A SAINT.

Stem in at (*or* ant.)

	Singular.		*Plural.*
Nom.	arahaṁ arahā	Nom.	arahanto. arahā.
Gen.	arahato arahantassa	Gen.	arahataṁ. arahantānaṁ.
Dat.	arahato arahantassa	Dat.	arahataṁ. arahantānaṁ.
Acc.	arahantaṁ	Acc.	arahante.
Ins.	arahatā arahantena	Ins.	arahantehi. arahantebhi.
Abl.	arahatā arahantā arahantasmā arahantamhā	Abl.	arahantehi. arahantebhi.
Loc.	arahati arahante arahantasmiṁ arahantamhi	Voc.	arahantesu.
Voc.	arahanta	Acc.	arahanto.

Similarly is declined *santa,* meaning—a good man.

GSL

CHAPTER VI.*

FORMATION OF FEMININE BASES OF NOUNS AND ADJECTIVES.

168. From what we have already said (116, *d*) about *grammatical gender*, it will be easily understood that the gender of *substantives* will be better learned from the dictionary. The student will already have remarked, however, that:

169. All nouns the stem of which ends in *a*, and the *Nom. sing.* in *o*, are Masculine.

EXAMPLES.

Stem.	*Nom. sing. Masc.*
sīha, lion.	sīho.
assa, horse.	asso.
hattha, the hand.	hattho.
dāra, wife.	dāro.

170. All nouns the stem of which ends in *a*, and the *Nom. sing.* in *aṁ*, are Neuter.

EXAMPLES.

Stem.	*Nom. sing. Neuter.*
citta, the mind.	cittaṁ.
rūpa, an image.	rūpaṁ.
bhatta, rice.	bhattaṁ.
hita, benefit.	hitaṁ.
bhaya, fear.	bhayaṁ.

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* This chapter has for the most part been adapted from the Niruttidīpanī.

171. All nouns the stem of which ends in *ā*, and the *Nom. sing.* in *ā*, are Feminine.

EXAMPLES.

Stem.	*Nom. sing. Fem.*
vācā, a word.	vācā.
nāvā, a boat.	nāvā.
sālā, a hall.	sālā.
gāthā, a stanza.	gāthā.
pūjā, worship.	pūjā.

Remark.—The Masculine nouns with stems in *ā* (128), very few in number, are rarely met with. Although included by all native grammarians, as has already been remarked, in the Vowel-declension, they properly belong to the Consonantal-declension. For instance, the true stem of sā, a dog is *san* (Sanskrit Çvan); that of mā, the moon, is *mas* (Sansk. mās); again, the true stem of gaṇḍīvadhanva, Arjuna, is *gaṇḍīvadhanvan.*

172. All nouns whose stem ends in *ī* and the *Nom. sing.* also in *ī* are Feminine.

EXAMPLES.

Stem.	*Nom. sing. Fem.*
mahī, the earth.	mahī.
sīhī, lioness.	sīhī.
bhisī, a mat.	bhisī.
rājinī, a queen.	rājinī.
bhūmī, the earth.	bhūmī.

173. There are also some Masculine nouns whose *Nom. sing.* ends in *ī*. As a general rule, the Masc. nouns of this class are *adjectives* used substantively; they properly belong to the Consonantal-declension, and their stem ends in *in*.

174. There are no Neuter nouns in *ī*.

175. Nouns the stem of which ends in *u*, are either Masculine, Feminine or Neuter. The gender is best learned from the dictionary.

176. All pure substantives whose stem ends in *ū* and the *Nom. sing.* also in *ū* are Feminine.

EXAMPLES.

Stem.	*Nom. sing. Fem.*
camū, an army.	camū.
pādū, a shoe.	pādū.
sassū, a mother-in-law.	sassū.
bhū, the earth.	bhū,
vadhū, daughter-in-law.	vadhū.

Remark.—This class is not numerous,

177. Masculine nouns the stem of which ends in *u* and the *Nom. sing.* in *ū*, are properly not pure substantives, but *adjectives, sometimes used substantively*.

EXAMPLES.

Stem.	*Adjective.*	*Substantival use.*	*Nom. sing. Masc.*
abhibhū,	mastering.	chief, conqueror,	abhibhū.
vedagū,	knowing the vedas.	a sage, a savant,	vedagū.
maggaññū,	knowing the Way.	a saint,	maggaññū

178. There are *no* Neuter nouns the stem of which ends in *ū*.

179. The above rules, though meagre, will somewhat help the student to discriminate the gender of nouns.

180. As in every other language, many feminine substantives are derived from the base or stem of Masculine substantives by means of certain suffixes.

CSL

181. The suffixes used in Pāli to form Feminine bases are:

1. ā, ikā, aka.
2. ī, ikinī.
3. nī, inī.
4. ānī.

182. FEMININE BASES OF SUBSTANTIVES.

183. Many feminine bases are derived from masculine ones ending in *a* by means of ā and ī.

184. EXAMPLES WITH Ā.

Remark.—Feminine bases formed with *ā*, are not very numerous, and most of them can also be formed with *ī* or *inī*, or *ikā*.

Masc. base.	*Fem. base.*
mānusa, a man.	mānusā, a woman.
assa, a horse.	assā, a mare.
kumbhakāra, a potter.	kumbhakārā, a potter's wife.
kaṭapūtana, a demon.	kaṭapūtanā, a she-demon.
vallabha, a favourite.	vallabhā, a favourite woman.

185. EXAMPLES WITH Ī.

Remark.—Feminine bases derived from the masculine by means of ī are very numerous.

Masc. base.	*Fem. base.*
sīha, lion.	sīhī, lioness.
miga, deer.	migī, doe.
kumāra, boy, prince.	kumārī, girl, princess.
māṇava, a young man.	māṇavī, a young woman.
sāmaṇera, a novice.	sāmaṇerī a novice (fem.)

CSL

186. The feminine of many patronimics is also formed by means of ī.

Masc. base.	*Fem. base.*
Kacchāyana.	Kacchāyanī.
Vāseṭṭha.	Vāseṭṭhī.
Gotama.	Gotamī.

187. Nouns in *ka* (mostly adjectives used substantively) form their feminine in *ikā* or *ikinī*.

Masc. base.	*Fem. base.*
Nāvika, a boatman.	nāvikā, nāvikinī.
paribbājaka, a wandering ascetic.	paribbājikā, paribbājikinī.
paṁsukūlika, a monk wearing robes made of picked-up rags.	paṁsukūlikinī, paṁsukūlikā, a nun wearing, etc.
kumāraka, a boy.	kumārikā, a girl.

188. EXAMPLES WITH **INĪ.**

Masc. base.	*Fem. base.*
rājā, king.	rājinī, queen.
kumbhakāra, potter.	kumbhakārinī.
miga, deer.	miginī, doe.
sīha, lion.	sīhinī, lioness.
yakkha, an ogre.	yakkhinī, an ogress.

189. EXAMPLES WITH **NĪ.**

Remark.—The suffix *nī* is used after masculine bases ending in *i*, *ī* and *u* *ū*. The *ī* and *ū* of the base is shortened before *nī*.

Masc. base.	*Fem. base.*
bhikkhu, Buddhist monk.	bhikkhunī, Buddhist nun.
bandhu, a relative.	bandhunī, a female relative.
paṭu, a wise man.	paṭunī, a wise woman.
dhammaññū, a pious man.	dhammaññunī, a pious woman.
daṇḍī, a mendicant.	daṇḍinī, a female mendicant.
brahmacārī, one who lives the higher life; a religious student.	brahmacārinī, a woman who lives, etc.
hatthi, an elephant.	hatthinī, elephantess.

190. EXAMPLES WITH **ĀNĪ.**

191. A few nouns form their feminine by means of suffix **āṇi**.

Masc. base.	*Fem. base.*
mātula, uncle.	mātulānī, aunt.
vāruṇa, Vāruṇa.	vāruṇānī.
khattiya, a nobleman.	khattiyānī, a noblewoman.
ācariya, a teacher.	ācariyānī.
gahapati, householder.	gahapatānī.

Remark.—Note that in *gahapati*, final *i* is dropped before *ānī*.

192. Some nouns assume two or more feminine forms.

EXAMPLES.

Masc. base.	*Fem. base.*
atthakāma, one wishing to be useful.	atthakāmā, atthakāmī, atthakāminī.
kumbhakāra, potter.	kumbhakārā, kumbhakārī, kumbhakārinī.

Masc. base.	*Fem. base.*
yakkha, an ogre.	yakkhī, yakkhinī.
nāga, snake, elephant.	nāgī, nāginī.
miga, deer.	migī, miginī.
sīha, lion.	sīhī, sīhinī.
byaggha, tiger.	byagghī, byagghinī.
kāka, a crow.	kākī, kākinī.
mānusa, a man.	mānusā, mānusī, mānusinī.

193. The suffixes used for the formation of Adjectival feminine bases are the same as those given above (181), that is :—

194. Of Adjectives the stem of which ends in *a*, some form their feminine in ā, some in ī.

195. Adjectives ending in *i*, *ī*, and *u*, *ū*, form their feminine by adding *ni* (189), before which long *ī* and *ū* are shortened.

(For examples see Chapter VII. *Adjectives.*)

CHAPTER VII.

ADJECTIVES.

DECLENSION.

196. Adjectives, like nouns, may be divided into those whose stem ends in a vowel and those the stem of which ends in a consonant.

To the student who has mastered the declension of nouns, that of Adjectives will present no difficulties.

CSL

Declension of Adjectives in **a**.

197. Adjectives in *a*, form their feminine by means of ā *mostly*; some by means of ī.

198. The Neuter is obtained by adding *ṁ* to the stem.

199. The Masculine is declined like *deva* (122), the Feminine like kaññā (127) and the Neuter like rūpaṁ (124).

Feminines in **ī** *are declined like nadī* (139).

200. DECLENSION OF **BĀLA** (STEM), FOOLISH.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	bālo	bālā	bālaṁ.
Gen.	bālassa	bālāya	bālassa.
Dat.	bālassa, bālāya	bālāya	bālassa, bālāya.
Acc.	bālaṁ	bālaṁ	bālaṁ.
Ins.	bālena	bālāya	bālena.
Abl.	bālā	bālāya	bālā.
	bālasmā		bālasmā.
	bālamhā		bālamhā.
	bālato		bālato.
Loc.	bāle	bālāya	bāle.
	bālasmiṁ	bālāyaṁ	bālasmiṁ.
	bālamhi		bālāmhi.
Voc.	bāla	bālā	bāla.
	bālā	bāle	

Plural.

Nom.	bālā	bālā bālāyo	bālāni. bālā.
Gen.	bālānaṁ	bālānaṁ	bālānaṁ.
Dat.	bālānaṁ	bālānaṁ	bālānaṁ.
Acc.	bāle	bālā bālāyo	bālāni. bāle.
Ins.	bālehi bālebhi	bālāhi bālābhi	bālehi. bālebhi.
Abl.	bālehi bālebhi	bālāhi bālābhi	bālehi. bālebhi.
Loc.	bālesu	bālāsu	bālesu.
Voc.	bālā	bālā bālāyo	bālāni. bālā.

EXERCISE.

Adjectives declined like deva, kaññā and rupaṁ.

Stem.	*Masc.*	*Fem.*	*Neut.*
dūra, far	dūro	dūrā	dūraṁ.
taruṇa, young	taruṇo	taruṇā	taruṇaṁ.
dīgha, long	dīgho	dīghā	dīghaṁ.
rassa, short	rasso	rassā	rassaṁ.
gambhīra, deep	gambhīro	gambhīrā	gambhīraṁ.
pharusa, harsh	pharuso	pharusā	pharusaṁ.
sukkha, dry	sukkho	sukkhā	sukkhaṁ.
āmaka, raw	āmako	āmakā	āmakaṁ.
pāpa, evil	pāpo	pāpā	pāpāṁ.
khema, calm	khemo	khemā	khemaṁ.

201. We give here only a few examples of feminine adjectives formed by means of ī from stems in *a*.

pāpa, evil.	pāpo,	pāpī.
taruṇa, young.	taruṇo,	taruṇī.
dīpana, illuminating.	dīpano,	dīpanī.

Remark.—As above said these adj. are declined like *nadi* and therefore present no difficulty.

202. **Adjectives in I (short).**

203. Adjectives ending in *i* are declined like *kapi*, in the Masculine, and like *vāri*, in the neuter. The feminine formed by means of *nī* is declined like *nadī*.

204. DECLENSION OF **BHŪRI** (STEM) ABUNDANT.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	bhūr	bhūrinī	bhūri.
Gen.	bhūrissa	bhūriniyā	bhūrissa.
	bhūrino		bhūrino.
Dat.	bhūrissa	bhūriniyā	bhūrissa.
	bhūrino		bhūrino.
Acc.	bhūriṁ	bhūriniṁ	bhūriṁ.
Ins.	bhūrinā	bhūriniyā	bhūrinā.
Abl.	bhūrinā	bhūriniyā	bhūrinā.
	bhūrismā		bhūrismā.
	bhūrimhā		bhūrimhā.
Loc.	bhūrismiṁ	bhūriniyā	bhūrismiṁ.
	bhūrimhi	bhūriniyaṁ	bhūrimhi.
Voc.	bhūri	bhūrinī	bhūri.

CSL

Plural.

Nom.	bhūrī	bhūrinī	bhūrīni.
	bhūrayo	bhūriniyo	bhūrī.
Gen.	bhūrīnaṁ	bhūrinīnaṁ	bhūrīnaṁ.
Dat.	bhūrīnaṁ	bhūrinīnaṁ	bhūrīnaṁ.
Acc.	.bhūrī	bhūrinī	bhūrīni.
	bhūrayo	bhūriniyo	bhūrī.
Ins.	bhūrīhi	bhūrinīhi	bhūrīhi.
	bhūrībhi	bhūrinībhi	bhūrībhi.
Abl.	bhūrīhi	būrīnīhi	bhūrīhi.
	bhūrībhi	bhūrinībhi	bhīrībhi.
Loc.	bhūrīsu	bhūrinīsu	bhūrīsu.
Voc.	bhūri	bhūrinī	bhūrīni.
	bhūrayo	bhūriniyo	bhūrī.

205. Adjectives in ī (long).

206. A numerous class of masculine adjectives are derived from nouns by means of suffix ī (an adjectival suffix not to be confounded with the feminine suffix ī (181, 2; 185).

Examples.

Substantives.	*Adjectives.*
pāpa, sin.	pāpī, sinful.
dhamma, religion.	dammī, religious, pious.
māna, pride.	mānī, proud.
soka, sorrow.	sokī, sorrowful.
roga, sickness,	rogī, sick.
makkha, hypocrisy.	makkhī, hypocritical.

207. The masculine is declined like daṇḍī.

208. The feminine is formed by adding *nī*, before which final *ī* is shortened; it is declined like *nadī*.

209. In the neuter, final *ī* is shorted to *i*, and is declined like *vāri*.

210. DECLENSION OF **ESĪ**, WISHING.

Singular.

Nom.	esī	esinī	esi.
Gen.	esissa esino	esiniyā	esissa. esino.
Dat.	esissa esino	esiniyā	esissa. esino.
Acc.	esiṁ	esiniṁ	esiṁ.
Ins.	esinā	esiniyā	esinā.
Abl.	esinā esismā esimhā	esiniyā	esinā. esismā. esimhā.
Loc.	esismiṁ esimhi	esiniyā esiniyaṁ	esismiṁ. esimhi.
Voc.	esī	esinī	esi

Plural.

Nom.	esī esino	esinī esiniyo	esīni. esī.
Gen.	esīnaṁ	esinīnaṁ	esīnaṁ.
Dat.	esīnaṁ	esinīnaṁ	esīnaṁ.
Acc.	esī	esinī esiniyo	esīni esī.
Ins.	esīhi esībhi	esinīhi esinībhi	esīhi, esībhi
Abl.	esīhi esībhi	esinīhi esinībhi	esīhi. esībhi.
Loc.	esīsu	esinīsu	esīsu.
Voc.	esī	esinī	esī.

CSL

Decline like esī.

Masculine.	*Feminine.*	*Neuter.*
ekākī, solitary	ekākinī	ekāki.
cārī, roaming	cārinī	cāri.
ekakkhī, one-eyed	ekakkinī	ekakkhi.
maccharī, niggardly	maccharinī	macchari.
sūrī, wise	sūrinī	sūri.
jayī, victorious	jayinī	jayi.

211. Adjectives in u (short).

212. These are declined in the masculine like *bhikkhu,* in the feminine like *nadī,* and in the neuter like *cakkhu.*

213. The feminine base is formed by the addition of *nī.*

214. DECLENSION OF **GARU** (STEM.)—HEAVY.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	garu	garunī	garu.
Gen.	garussa garuno	garuniyā	garussa. garuno.
Dat.	garussa garuno	garuniyā	garussa. garuno.
Acc.	garuṁ	garuniṁ	garuṁ.
Ins.	garunā	garuniyā	garunā.
Abl.	garunā garusmā garumhā	garuniyā	garunā garusmā. garumhā.
Loc.	garusmiṁ garumhi	garuniyā garuniyaṁ	garusmiṁ. garumhi.
Voc.	garu	garunī	garu.

Plural.

Nom.	garū garavo	garunī garuniyo	garūni. garū.
Gen.	garūnaṁ	garunīnaṁ	garūnaṁ.
Dat.	garūnaṁ	garunīnaṁ	garūnaṁ.
Acc.	garū garavo	garunī garuniyo	garūni. garū.
Ins.	garūhi garūbhi	garunīhi garunībhi	garūhi. garūbhi,
Abl.	garūhi garūbhi	garunīhi garunībhi	garūhi. garūbhi.
Loc.	garūsu	garunīsu	garūsu.
Voc.	garū garavo	garunī garuniyo	garūni. garū.

Decline like garu.

Masculine.	*Feminine.*	*Neuter.*
bahu, many.	bahunī	bahu.
sādu, agreeable.	sādunī	sādu.
sādhu, good.	sādhunī	sādhu.
dattu, stupid.	dattunī	dattu.

215. Adjectives in ū (long).

216. Adjectives in *ū* form their feminine by means of *nī*, ū being shortened before it.

217. They are declined, in the masculine like *sayambhū*, in the feminine like *nadī*, and in the neuter like *cakkhu*.

218. DECLENSION OF VIÑÑŪ, WISE.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	viññū	viññunī	viññu.
Gen.	viññussa viññuno	viññuniyā	viññussa. viññuno.
Dat.	viññussa viññuno	viññuniyā	viññussa. viññuno.
Acc.	viññuṁ	viññuniṁ	viññuṁ.
Ins.	viññunā	viññuniyā	viññunā.
Abl.	viññunā viññusmā viññumhā	viññuniyā	viññunā. viññusmā. viññumhā
Loc.	viññusmiṁ viññumhi	viññuniyā viññuniyaṁ	viññusmiṁ. viññumhi.
Voc.	viññū	viññunī	viññu.

Plural.

Nom.	viññū viññuvo	viññunī viññuniyo	viññūni. viññū.
Gen.	viññūnaṁ	viññunīnaṁ	viññūnaṁ.
Dat.	viññūnaṁ.	viññunīnaṁ.	viññūnaṁ.
Acc.	viññū viññuvo	viññunī viññuniyo	viññūni. viññū.
Ins.	viññūhi viññūbhi	viññunīhi viññunībhi	viññūhi. viññūbhi.
Abl.	viññūhi viññūbhi	viññunīhi viññunībhi	viññūhi. viññūbhi.
Loc.	viññūsu	viññunīsu	viññūsu.
Voc.	viññū viññuvo	viññūnī viññuniyo	viññūni. viññū.

CSL

Decline like viññū.

in the Masculine, Feminine and Neuter.

niddālū, sleepy.
mattaññū, temperate.
pabhū, powerful.
kataññū, grateful.

219. ADJECTIVES WITH CONSONANTAL BASES.

220. Adjectives with consonantal bases are of three kinds:

(1) those the stem of which ends in **at** or **ant**.
(2) ,, ,, ,, **mat** or **mant**.
(3) ,, ,, ,, **vat** or **vant**.

221. All the adjectives in mat, mant, and vat, vant, are formed from nouns by means of suffixes mā and vā, (*whose original base is* mat *and* vat), which express *possession* of the quality or state indicated by the noun to which they are affixed.

222. It must, however, be remarked that *vā* and *mā* are not affixed indiscriminately. The following rule is invariable:

(*a*) Suffix **vā** is added only to nouns ending in *a*
(*b*) Suffix **mā** is always added to nouns ending in *i* and *u*.

a.—EXAMPLES.

Noun.	*Adjective.*
māna, pride.	mānavā, having pride, *viz.*, proud.
guṇa, virtue.	guṇavā, having virtue, *viz.*, virtuous.
bhoga, wealth.	bhogavā, possessing wealth, *viz.*, wealthy.
bala, strength.	balavā, possessing strength, *viz.*, strong.

CSL

b.—EXAMPLES

Noun.	*Adjective.*
suci, purity.	sucimā, endowed with purity, *viz.*, pure.
sati, thought.	satimā, possessed of thought, *viz.*, thoughtful.
khanti, patience.	khantimā, endowed with patience, *viz*, patient.
hetu, cause.	hetumā, having a cause, causal.
bandhu, relative.	bandhumā, having a relative.

223. The Feminine is formed by adding *ī* to either of the bases *viz.*, mat, mant or vat vant; for instance :

Stem.	*Masculine.*	*Feminine.*
guṇavat	guṇavā	guṇavatī.
guṇavant		guṇavantī.
jutimat	jutimā	jutimatī.
jutimant		jutimantī.

224. In the *Nom*, *Acc.*, and *Voc. sing.*, the Neuter is formed by adding ṁ after vā and mā the long *ā* being shortened (4, 34); and ni to the stem in *vant* and *mant*, for the *Nom. Acc.*, and *Voc. plural*.

Stem.	*Masculine.*	*Neuter.*	
		Singular.	*Plural.*
jutimant	jutimā	jutimaṁ	jutimantāni.
guṇavant	gunavā	guṇavaṁ	guṇavantāni.

225. DECLENSION OF ADJECTIVES IN **AT** OR **ANT**.

226. DECLENSION OF **MAHĀ** (STEM MAHAT, MAHANT) GREAT, LARGE.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	mahaṁ mahanto	mahatī mahantī	mahaṁ. mahantaṁ.
Gen.	mahato mahantassa	mahatiyā mahantiyā	mahato. mahantassa.
Dat.	mahato mahantassa	mahatiyā mahantiyā	mahato. mahantassa.
Acc.	mahantaṁ	mahatiṁ mahantiṁ	mahantaṁ.
Ins.	mahatā mahantena	mahatiyā mahantiyā	mahatā. mahantena.
Abl.	mahatā mahantasmā mahantamhā	mahatiyā mahantiyā	mahatā. mahantasmā. mahantamhā.
Loc.	mahati mahante mhantasmiṁ mahantamhi	mahatiyā mahantiyā mahatiyaṁ mahantiyaṁ	mahati. mahante. mahantasmiṁ. mahantamhi.
Voc.	mahaṁ mahā maha	mahatī mahantī	mahaṁ. mahā. maha.

Plural.

Nom.	mahanto mahantā	mahatī mahatiyo mahantī mahantiyo	mahantāni. mahantā.
Gen.	mahataṁ mahantānaṁ	mahatīnaṁ mahantīnaṁ	mahataṁ. mahantānam.
Dat.	mahataṁ mahantānaṁ	mahatīnaṁ mahantīnaṁ	mahataṁ. mahantānaṁ.
Acc.	mahante mahantā mahanto	mahatī mahatiyo mahantī mahantiyo	mahantāni. mahantā.
Ins.	mahantehi mahantebhi	mahatīhi mahatībhi mahantīhi mahantībhi	mahantehi. mahantebhi.
Abl.	mahantehi mahantebhi	mahatīhi mahatībhi mahantīhi mahantībhi	mahantehi. mahantebhi.
Loc.	mahantesu	mahatīsu mahantīsu	mahantesu.
Voc.	mahantā mahanto	mahatī mahatiyo mahantī mahantiyo	mahantāni. mahantā.

Remarks.—(*a*) The declension of Mahā should be carefully studied, as all the *Present Participles*, in at and ant, as for instance *gaccham̊* or *gacchanto*, *karam̊* or *karanto*, *pacam̊* or *pacanto*, are declined like it.

(*b*) We have already given (167) the declension of *araham̊* which, in the *Nom. sing.*, has also the form *arahā*,

(*c*) The word *santo* (167) meaning *a good man*, is similary declined; the form *sabbhi*, however is also found in the *Ins.* and *Abl. plural*.

EXERCISE.

Decline like maham̊ (stem : mahat, mahant),

in the Masculine, Feminine and Neuter.

caram̊, caranto (stem : carat, carant) walking, roaming.
bhuñjam̊, bhuñjanto (stem : bhuñjat, bhuñjant) eating.
karam̊, karanto (stem : karat, karant) doing.
saram̊, saranto (stem : sarat, sarant) remembering.
vasam̊, vasanto (stem : vasat, vasant) living.
puccham̊, pucchanto (stem : pucchat, pucchant) asking.

227. Declension of Adjectives in Mat or Mant.

228. DECLENSION OF **DHĪMĀ**, WISE.

(STEM : DHIMAT, DHIMANT).

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	dhīmā dhīmanto	dhīmatī dhīmantī	dhīmam̊. dhīmantam̊.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Gen.	dhīmato	dhīmatiyā	dhīmato.
	dhīmantassa	dhīmantiyā	dhīmantassa.
Dat.	dhīmato	dhīmatiyā	dhīmato.
	dhīmantassa	dhīmantiyā	dhīmantassa.
Acc.	dhīmaṁ	dhīmatiṁ	dhīmaṁ.
	dhīmantaṁ	dhīmantiṁ	dhīmantaṁ.
Ins.	dhīmatā	dhīmatyā	dhīmatā.
	dhīmantena	dhīmantiyā	dhīmantena.
Abl.	dhīmatā	dhīmatiyā	dhīmatā.
	dhīmantā	dhīmantiyā	dhīmantā.
	dhīmantasmā		dhīmantasmā.
	dhīmantamhā		dhīmantamhā.
Loc.	dhīmati	dhīmatiyā	dhīmati.
	dhīmante	dhīmantiyā	dhīmante.
	dhīmantasmiṁ	dhīmatiyaṁ	dhimantasmiṁ.
	dhīmantamhi	dhīmantiyaṁ.	dhimantamhi.
Voc.	dhīmaṁ	dhīmatī	dhīmaṁ.
	dhīmā	dhīmantī	dhīmā.
	dhīma		dhīma.
	dhīmanta		dhīmanta.
	dhīmantā		dhīmantā.

Plural.

Nom.	dhīmantā	dhīmatī	dhīmantāni.
	dhīmanto	dhīmatiyo	dhīmantā.
	dhīmā	dhīmantī	
		dhīmantiyo	

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Plural.

Gen.	dhīmataṁ dhīmantānaṁ	dhīmatīnaṁ dhīmantīnaṁ	dhīmataṁ. dhīmantānaṁ.
Dat.	dhīmataṁ dhīmantānaṁ	dhīmatīnaṁ dhīmantīnaṁ	dhīmataṁ. dhīmantānaṁ.
Acc.	dhīmante	dhīmatī dhīmatiyo dhīmantī dhīmantiyo	dhīmantāni. dhīmantā.
Ins.	dhīmantehi dhīmantebhi	dhīmatīhi dhīmatībhi dhīmantīhi dhīmantībhi	dhīmantehi. dhīmantebhi.
Abl.	dhīmantehi dhīmantebhi	dhīmatīhi dhīmatībhi dhīmantīhi dhīmantībhi	dhīmantehi. dhīmantebhi.
Loc.	dhīmantesu	dhīmatīsu dhīmantīsu	dhīmantesu.
Voc.	dhīmantā dhīmanto dhīmā	dhīmatī dhīmatiyo dhīmantī dhīmantiyo	dhīmantāni. dhīmantā.

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EXERCISE.

Decline like dhīmā.

(stem : dhīmat, dhīmant),

in the masculine, feminine and neuter :

goma (stem : gomat, gomant,) a cattle owner.

puttimā (stem : puttimat, puttimant,) having sons.

khānumā (stem: khānumat, khānumant,) having stumps.

keṭumā (stem : ketumat, ketumant,) glorious, victorious, *lit.*, having banners.

hetumā (stem : hetumat, hetumant,) having a cause.

cakkhumā (stem : cakkhumat, cakkhumant,) enlightened.

229. **Declension of Adjectives in Vat or Vant.**

Remark.—The declension of Adjectives in *vat, vant* is the same as that of those in *mat, mant*; the only difference being that, of course, *v* replaces *m* throughout.

230. DECLENSION OF **GUṆAVĀ**, VIRTUOUS,

(stem : gunavat, guṇavant.)

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	guṇavā gaṇavanto	guṇavatī guṇavantī	guṇavaṁ. gunavantaṁ.
Gen.	guṇavato guṇavantassa	guṇavatiyā guṇavantiyā	guṇavato. guṇavantassa.
Dat.	guṇavato guṇavantassa	guṇavatiyā guṇavantiyā	guṇavato. guṇavantassa.
Acc.	guṇavaṁ guṇavantaṁ	guṇavatiṁ guṇavantiṁ	gunavaṁ. guṇavantaṁ.

Singular.

Ins.	guṇavatā	guṇavatiyā	guṇavatā.
	guṇavantena	guṇavantiya	guṇavantena.
Abl.	guṇavatā	guṇavatiyā	guṇavatā.
	guṇavantā	guṇavantiyā	guṇavantā.
	guṇavantasmā		guṇavantasmā.
	guṇavantamhā		guṇavantamhā.
Loc.	guṇavati	guṇavatiyā	guṇavati.
	guṇavante	guṇavatiyaṁ	guṇavante.
	guṇavantasmiṁ	guṇavantiyā	guṇavantasmiṁ.
	guṇavantamhi	guṇavantiyaṁ	guṇavantamhi.
Voc.	guṇavaṁ	guṇavatī	guṇavaṁ.
	guṇavā	guṇavantī	guṇavā.
	guṇava		guṇava.
	guṇavanta		guṇavanta.
	guṇāvantā.		guṇavantā.

Plural.

Nom.	guṇavantā	guṇavatī	guṇavantāni.
	guṇavanto	guṇavatiyo	guṇavantā.
	guṇavā	guṇavantī	
		guṇavantiyo	
Gen.	guṇavataṁ	guṇavatīnaṁ	guṇavataṁ.
	guṇavantānaṁ	guṇavantīnaṁ	guṇavantānaṁ.
Dat.	guṇavataṁ	guṇavatīnaṁ	guṇavataṁ.
	guṇavantānaṁ	guṇavantīnaṁ	guṇavantānaṁ.
Acc.	guṇavante	guṇavatī	guṇavantāni.
		guṇavatiyo	guṇavantā.
		guṇavantī	
		guṇavantiyo	

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Plural.

Ins.	guṇavantehi guṇavantebhi	guṇavatīhi guṇavatībhi guṇavantīhi guṇavantībhi	guṇavantehi. guṇantebhi.
Abl.	guṇavantehi guṇavantebhi	guṇavatīhi guṇavatībhi guṇavantīhi guṇavantībhi	guṇavantehi. guṇavantebhi.
Loc.	guṇavantesu	guṇavatīsu guṇavantīsu	guṇavantesu.
Voc.	guṇavantā guṇavanto guṇavā	guṇavatī guṇavatiyo guṇavantī guṇavantiyo	guṇavantāni. guṇavantā.

231. There is another not very numerous class of Adjectives formed from *nouns* and *Roots* by means of suffixes **āvī** and **vī**.

232. The original stem of *āvī* and *vī* is āvin and vin and they therefore belong to the Consonantal declension. Vī is used after nouns, and āvī after roots.

233. The Feminine is formed by adding the feminine suffix nī, before which final long ī is shortened.

234. In the Neuter, final ī is shortened in the *Nom.* and *Voc.* singular; in the plural, before neuter suffix *ni* final *i* remains unchanged.

235. Vī, like mā and vā, expresses *possession*.

EXAMPLES.

			Neuter.	
Noun.	*Adj. Masc.*	*Fem.*	*Sing*	*Plural.*
medhā, wisdom,	medhāvī	medhāvinī	medhāvi,	medhāvīni.
√pass, to see,	passāvī	passāvinī	passāvi,	passāvīni.

The declension of these Adjectives presents no difficulty. They are declined in the Masculine like *daṇḍī*, in the feminine like *nadī* and in the neuter like *vāri*.

236. NEGATIVE ADJECTIVES.

237. Negative Adjectives are obtained by prefixing to affirmative Adjectives the prefix *a* and *an*.

Remark.—*a* is used before a consonant, and *an* before a vowel.

EXAMPLES.

dīgha, long.	adīgha, not long.
ākula, turbid.	anākula, not turbid, clear.

COMPARISON.

238. The Comparison of Adjectives is formed in two ways:

(1) by adding *tara* for the comparative and *tama* for the Superlative, to the Masculine bases of the Positive.

(2) by adding *iya* or *iyya* for the comparative, and *iṭṭha*, *issika* for the Superlative, to the Masculine bases of the Positive.

239. The Comparative and Superlative are declined in the masculine like *deva*, in the feminine like *kaññā* and in the Neuter like *rūpaṁ*.

EXAMPLES.

(1) *tara*, *tama*.

Positive.	*Comparative.*	*Superlative.*
suci, pure.	sucitara, purer.	sucitama, purest.
pāpa, evil.	pāpatara, more evil.	pāpatama, most evil.
omaka, vile.	omakatara, viler.	omakatama, vilest.
hari, green.	haritara, greener.	haritama, greenest.

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Remark.—Of the above Comparative and Superlative bases, the masculine is, sucitaro, sucitamo; the feminine, sucitarā sucitamā, and the Neuter, sucitaraṁ, etc., etc.

(2) *iya* (*iyya*), *iṭṭha*, *issika*.

Positive.	*Comparative.*	*Superlative.*
pàpa, evil.	pāpiyo, more evil.	pāpiṭṭha, most evil.
	pāpiyyo, „	pāpissika, „
khippa, quick.	khippiya, quicker.	khippiṭṭha, quickest.
	khippiyya, „	khippissika, „
kaṭṭha, bad.	kaṭṭhiya, worse.	kaṭṭhiṭṭha, worst.
	kaṭṭhiyya „	kaṭṭhissika, „

240. With many, we should say most, adjectives, the suffixes of (338-1) tara, tama, or of (2) iya, iyyo, iṭṭha, issika, may be used interchangeably.

EXAMPLES.

pāpatara or pāpiya.

khippatara or khippiya.

pāpatama or pāpiṭṭha or pāpissika, etc.

241. The comparatives in *iya*, *iyya*, are declined like mano (159).

242. It will be remarked that, before *iya*, *iyya*, *iṭṭha* and *issika*, the *final vowel* of the Positive Adjective is dropped.

243. Adjectives formed by means of the possessive suffixes mā (mat) vā (vat) (219) and vā, vin (231), *drop these suffixes and the vowel which precedes them*, before *iya*, *iyya*, *iṭṭha* and *issika*.

EXAMPLES.

(*a*) guṇavā + iyo = guṇa + iyo = guṇ + iyo = guṇiyo.
Similarly: guṇ-iyyo, guṇiyyo: guṇ-iṭṭha, etc.

(*b*) medhāvī + iyo = medhā + iyo = medh + iyo = medhiyo.

Similarly : medh-iyyo, medhiyyo ; medh-iṭṭha, medhiṭṭha, etc.

(*c*) satimā + iyo = sati + iyo = sat + iyo = satiyo.

Similarly : sat-iyyo = satiyyo ; satt-iṭṭha = sat-iṭṭha, etc.

244. *Tara* may be superadded to the Superlative iṭṭha, as : pāpiṭṭhatara.

245. The *Acc. sing.* of most Adjectives is used *adverbially*.

EXAMPLES.

Adjective.	*Adverb.*
khippa, quick	khippaṁ, quickly.
sukha, happy	sukhaṁ, happily.
sīgha, swift.	sīghaṁ, swiftly.
manda, stupid	mandaṁ, stupidly.

246. The Absolute Superlative is formed by prefixing *ati* to the Positive adjective :

atikhippa, very quick, extemely quick, too quick.
atippasattha, very excellent.
atithoka, very little, too little, excessively little.

247. Some Adjectives form their Comparison irregularly.

Positive.	*Comparative.*	*Superlative.*
antika, near	nediya, nearer	nediṭṭha, nearest.
bāḷha, strong	sādhiya, stronger sādhiyya, ,,	sadhiṭṭha, strongest.
appa, few	kaṇiya, fewer	kaṇiṭṭha, fewest.

Positive.	*Comparative.*	*Superlative.*
yuva, young	kaṇiya, younger	kaṇiṭṭha youngest.
vuḍḍha, old	jeyya, older	jeṭṭha, oldest.
pasattha, excellent, good	seyya, better	seṭṭha, most excellent, best.
garu, heavy.	gariya, heavier.	gariṭṭha, heaviest.

248. Any substantive may become an adjective when used as the last member of a Bahubbīhi compound (*see chapter on compounds: Bahubbīhi*) qualifying a noun or pronoun *expressed or understood.*

249. The noun thus used, whether Feminine or Neuter, assumes the form of the Masculine.

EXAMPLES.

Noun.	*as Adjective.*
(i) dassanaṁ, (neut.) looking.	ruddadassano kumbhīlo, a fierce-looking crocodile.
(ii) jaṅghā (fem.) leg.	dīghajangho puriso, a long-legged man.
(iii) paññā (fem.) wisdom.	mahāpañño, having great wisdom, very wise.
(iv) sīlaṁ (neut.) morality.	sampannasīlo, one who is full of morality: moral, virtuous.
(v) hattho (masc.) hand	chinnahatthena purisena kato, done by a man whose hands have been cut off.

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CHAPTER VIII.

250. NUMERALS.

The Numerals are as follows :—

251.

	Cardinals.	*Ordinals.*
1.	eka, one	paṭhama, first.
2.	dve, two	dutiya, second.
3.	tayo, three	tatiya, third.
4.	cattāro	catuttha, turīya.
5.	pañca	pañcatha, pañcama.
6.	cha	chaṭṭha, chatthama.
7.	satta	sattha, sattama.
8.	aṭṭha	aṭṭhama.
9.	nava	navama.
10.	dassa, rasa, lasa, ḷasa	dasama.
11.	ekārasa, ekādasa	ekarasama.
12.	bārasa, dvārasa	bārasama.
13.	tedasa, terasa telasa	tedasama.
14.	catuddasa cuddasa, coddasa	catuddasama.
15.	pañcadasa paṇṇarasa pannarasa	pañcadasama.
16.	soḷasa, sorasa	soḷasama.
17.	sattadasa sattarasa	sattadasama.
18.	aṭṭhādasa aṭṭhārasa	aṭṭhādasama.
19.	ekūnavīsati ekūnavīsaṁ	ekūnavīsatima.

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	Cardinals.	*Ordinals.*
20.	vīsati, vīsaṁ	vīsatima.
21.	ekavīsati ekavīsaṁ	ekavīsatima.
22.	dvāvīsati	dvāvīsatima.
23.	tevīsati	tevīsatima.
24.	catuvīsati	catuvisatima.
25.	pañcavīsati	pañcavīsatima.
26.	chabbīsati	chabbīsatima.
27.	sattabīsati satavīsati	sattabīsatima.
28.	aṭṭhavīsaṁ	aṭṭhavīsatima.
29.	ekūnatiṁsati ekūnatiṁsaṁ	ekūnatiṁsatima.
30.	tiṁsati, tiṁsaṁ	tiṁsatima.
31.	ekatiṁsati	ekatiṁsatima.
32.	dvattiṁsati	dvattiṁsatima.
40.	cattālīsaṁ cattārīsaṁ	cattālīsatima.
50.	paññasa paññasaṁ	paññasama.
60.	saṭṭhi	saṭṭhima.
70.	sattati	sattatima.
80.	asīti	asītima.
90.	navuti	navutima.
100.	sataṁ	satama.
200.	bāsataṁ dvāsataṁ	bāsatama.
1000.	sahassaṁ	sahassama.
10000.	dasasahassaṁ	satasahassama.
10000000.	koṭi	koṭima.

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252. (I) CARDINALS.

253. *Eka*, one, is in the singular very often used in an indefinite sense, meaning: *a certain*, *a*; as,

> eko nāviko, a boatman, a certain boatman.
> ekā kumārikā, a princess, a certain princess.

In the plural, it means: *some*, as,

> eke purisā, some men...
> ekā mānusinī, some women...

254. The cardinals, eka, taya and cattāro are declined in the *plural* in the three genders. Eka, alone of course, having *singular* forms.

255. DECLENSION OF **EKA**, ONE.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	eko	ekā	ekaṁ.
Gen.	ekassa	ekissā ekissāya	ekassa.
Dat.	ekassa	ekissā ekissāya	ekassa.
Acc.	ekaṁ	ekaṁ	ekena.
Ins.	ekena	ekāya	ekaṁ.
Abl.	ekasmā ekamhā	ekāya	ekasmā. ekamhā.
Loc.	ekasmiṁ ekamhi	ekāya ekissaṁ	ekasmiṁ. ekamhi.
Voc.	eka	eke	eka.

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Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	eke	ekā ekāyo	ekāni.
Gen.	ekesaṁ	ekāsaṁ	ekesaṁ.
Dat.	ekesaṁ	ekāsaṁ	ekesaṁ.
Acc.	eke	ekā ekāyo	ekāni.
Ins.	ekehi ekebhi	ekāhi ekābhi	ekehi. ekebhi.
Abl.	ekehi ekebhi	ekāhi ekābhi	ekehi. ekebhi.
Loc.	ekesu	ekāsu	ekesu.
Voc.	eke	ekā ekāyo	ekāni.

Remark.—The above declension is chiefly *pronominal.* (*See Pronouns Chapter VII.*)

256. DECLENSION OF **TAYO**, THREE.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	tayo	tisso	tīṇi.
Gen.	tiṇṇaṁ tiṇṇannaṁ	tissannaṁ tissaṁ	tiṇṇaṁ. tiṇṇannaṁ.
Dat.	tiṇṇaṁ tiṇṇannaṁ	tissannaṁ tissaṁ	tiṇṇaṁ. tiṇṇannaṁ.
Acc.	tayo	tisso	tīṇi.
Ins.	tīhi tībhi	tīhi tībhi	tīhi. tībhi.
Abl.	tīhi tībhi	tīhi tībhi	tīhi tībhi.
Loc.	tīsu	tīsu	tīsu.

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257. DECLENSION OF **CATTĀRO, CATURO,** FOUR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	catttāro caturo	catasso	cattāri.
Gen.	catunnaṁ	catassannaṁ. catassaṁ	catuṇnaṁ.
Dat.	catunnaṁ	catassannaṁ. catassaṁ	catunnaṁ.
Acc.	cattāro caturo	catasso	cattāri.
Ins.	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi	catubbhi. catūhi. catūbhi.
Abl.	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi	catubbhi. catūhi. catūbhi.
Loc.	catūsu	catūsu	catūsu.

258. (*a*) In composition, the base of *tayo*, is *ti*. as, tilokahitada, bestowing benefits on the three worlds.

(*b*) Not seldom, *tri* also is met with : trikumbhanagaraṁ, the " Three-Hillock-City (Rangoon).

(*c*) The base of cattāro in composition is *catu* before a consonant, the consonant being often reduplicated ; and *catur* before a vowel :

catumukho, having four faces.

catuppaḍo, a quadruped.

catuparisaṁ, the four assemblies.

caturaṅgī (catu . r . aṅgī), having four divisions.

caturasso (catu . r . asso), having four corners, quadrangular.

259. The Dual has completely disappeared in Pali; the only two vestiges that have come down to us being *dve* or *duve*, two, and *ubho*, both. But even in these two words, the student will remark that the inflection of the plural has almost entirely superseded that of the dual.

260. Dve or duve and ubho, are of the three genders, and used in the plural only.

	dve, two	ubho, both.
Nom.	dve duve	ubho. ubhe.
Gen.	dvinnam duvinnaṁ	ubhinnaṁ.
Dat.	dvinnaṁ duvinnaṁ	ubhinnaṁ.
Acc.	dve duve	ubho. ubhe.
Ins.	dvīhi dvībhi	ubhohi, ubhobhi. ubhehi, ubhebhi.
Abl.	dvīhi dvībhi	ubohi, ubobhi. ubhebi, ubhebhi.
Loc.	dvīsu	ubhosu, ubhesu.

261. (*a*) The base of dve, duve in composition is *dvi*, and also *di*, *du* and *dve*.

dvijo, twice-born, a brahmin.
dvijivho, double-tongued, a snake.
dvipo, drinking twice, an elephant.
dipado, two-legged, a biped.
diguṇo, two-fold.
duvidho, of two kinds.
dvebhūmako, having two stories.
dvepakkho, two factions or parties.

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(*b*) *dva*, *dvā* are also used as the bases of dve, but chiefly in composition with other numbers.

dvattikkhathuṁ (dva-ti-khàthuṁ), two or three times.
dvatiṁsati, thirty-two.
dvāsaṭṭhi, sixty-two.
dvāvīsati, twenty-two.

(*c*) *bā* is similarly used as a base.

bārasa, bādasa, twelve.
bāvīsati, twenty-two.

262. *Pañca*, five, is, like dve, of the three genders. It is declined as follows:

Nom.	pañca.
Gen.	pañcannaṁ.
Dat.	pañcannaṁ.
Acc.	pañca.
Ins.	pañcahi.
Abl.	pañcahi.
Loc.	pañcasu.

263. The other numbers up to 18 included, are also of the three genders, and are declined as follows:

Nom. Acc. and *Voc.*		*Gen.* and *Dat.*	*Ins.* and *Abl.*	*Loc.*
six,	cha	channaṁ	chahi	chasu
seven,	satta	sattannaṁ	sattahi	sattasu
eight,	aṭṭha	aṭṭhannaṁ	aṭṭhahi	aṭṭhasu
nine,	nava	navannaṁ	navahi	navasu
ten,	dasa	dasannaṁ	dasahi	dasasu

264. The numerals from 11 to 18 are declined in exactly the same way.

265. Here it must be observed that 10 has three forms: *dasa, rasa, lasa,* the last two being used only in composition with other numerals; *ḷasa* is also found.

266. The numerals from 19 to 99 are *feminine*; as they are formed by prefixing the numerals from 1 to 9 to the *decades*, the decades are here given separately.

20, vīsati, vīsa.
30, tiṁsati, tiṁsa.
40, cattālīsa, cattālisa,
cattārisa, cottālisa,
tālīsa, tālisa.
50, paññāsa, paṇṇāsa.
60, saṭṭhi.
70, sattati.
80, asīti.
90, navuti.

267. The numerals ending in *i* are declined like the feminines in *i* (jāti, ratti.)

268. Those in *a* take in the *Nom.* sometimes the form in *ā*, like kaññā, but usually they assume in the *Nom.* the neuter form in aṁ.

269. The following will serve as a model for the declension of numerals from 1 to 19.

DECLENSION OF **VĪSATI,** 20.

Nom. and *Voc.*	*Acc.*	*Gen.* and *Dat.*	*Ins.* and *Abl.*	*Loc.*
1st form				
vīsaṁ, vīsa	vīsaṁ	vīsāya	vīsāya	vīsāya, vīsāyaṁ.
2nd form				
vīsati	vīsatiṁ	vīsatiyā	vīsatiyā	vīsatiyā, vīsatiyaṁ.

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Remark.—Numerals in *i* follow the 2nd form, and those in *a* the 1st form.

270. To express full decades but one, as 19, 29, 39, etc., *ekūna* (eka, one + ūna, deficient by) is prefixed to the decades, as :

ekūnavīsati, 19, *viz.*, 20 deficient by one.
ekūnatiṁsa, 29, „ 30 „ „ one.
etc.

271. The very high numerals as, koṭi, *ten millions*; pakoṭi, *one hundred billions*, etc., are declined like *vīsati*.

272. *Sataṁ*, 100, *sahassaṁ*, 1000, *lakhaṁ*, 100,000, are neuter substantives, and therefore declined as such on the model of rūpaṁ (124).

273. (II) ORDINALS.

274. The Ordinals are formed from the Cardinals, from 5 upwards, by means of the suffix *ma* :

Cardinal.	*Ordinal.*
5, pañca,	pañcama, 5th,
6, cha,	chama, 6th,
7, satta,	sattama, 7th,
8, aṭṭha,	aṭṭhama, 8th,

etc.

275. Ordinals 5th, 6th and 7th, have two forms :

5th, pañcatha, pañcama.
6th, chaṭṭha, chaṭṭhama.
7th, sattha, sattama.

276. From 5 upwards, the Ordinals form their feminine by means of suffix ī (181, 2) and their neuter is formed in *aṁ*. They are therefore declined like *devo*, *nadī* and *rūpaṁ*.

EXAMPLES.

Masc. Nom.	*Fem. Nom.*	*Neut. Nom.*
pañcamo	pañcamī	pañcamaṁ.
chaṭṭhamo	chaṭṭhamī	chaṭṭhamaṁ.
sattamo	sattamī	sattamaṁ.
aṭṭhamo	aṭṭhamī	aṭṭhamaṁ.
	etc.	

277. From 11 upwards, however, the cardinals themselves are not seldom used as ordinals; so that we have the choice of two forms, and can say either,

ekārasa, 11th, or ekārasama, 11th.
pañcadasa, 15th, or pañcadasama, 15th.
catuvīsati 24th, or catuvīsatima, 24th.
etc.

278. The first four Ordinals are as follows:

Masc. Nom.	*Fem. Nom.*	*Neut. Nom.*
paṭhamo	paṭhamā	paṭhamaṁ.
dutiyo	dutiyā	dutiyaṁ.
tatiyo	tatiyā	tatiyaṁ.
catuttho	catutthā	catutthaṁ.

Remark.—They are, consequently declined like deva, kaññā and rūpaṁ.

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279. (III) ADVERBIAL DERIVATIVES FROM NUMERALS.

280. Many important adverbs are derived from numerals by means of some suffixes.

281. By means of suffix dhā are formed adverbs signifying: *ways*, *times*, *fold* and sometimes *kinds*.

EXAMPLES.

ekadhā, once.

dvidhā, in two ways; in two; of two kinds.

tidhā, in three ways; three-fold, in three parts.

282. The word guṇa, though not a suffix, is often employed like dhā with the meanings of *times*, *fold*. In the sense of *times*, it generally takes the neuter form in aṁ.

EXAMPLES.

dasaguṇaṁ, ten times; or ten-fold.

tiguṇaṁ, three times; or three-fold.

catuguṇaṁ, four times; or, four-fold.

Remark.—In the sense of *fold*, the compound being an *adjective*, is treated as such and is decline like deva, kaññā and rūpaṁ.

283. dhā is also used in the same way after a few adjectives:

bahudhā, in many ways.

anekadhā, in more than one way.

284. Distributive adverbs are formed from numerals by means of suffix *so* (Sansk. ças).

EXAMPLES.

ekaso, one by one.
pañcaso, five by five.

285. From khattuṁ, multiplicative adverbs are formed.

EXAMPLES.

dvikkhattuṁ, twice.
sattakkhattuṁ, seven times.
satasahassakkattuṁ. one hundred thousand times.

286. The two following suffixes, from substantives and adjectives: *ka* and *ya*, form collective nouns and adjectives.

EXAMPLES.

catukka, four-fold, consisting of four, a collection of four things; a place where four roads meet.
dvaya, of two sorts, consisting of two, a pair.
dvika, duka, consisting of two, a pair.
tika, taya, tayī, consisting of three, a triad, etc.

287. There is an adverb, meaning, *once, at once,* never used in composition with numerals, it is *sakiṁ,* (Sank. sakṛt), When used before words beginning with a vowel, it sometimes takes the forms *sakid* or *sakad.*

EXAMPLES.

sakiṁ passanto, seeing (him) once.
sakiṁ yeva, at once, simultaneously.
sakid eva, ,, ,,
sakadāgāmī (āgamī), returning once only.

CHAPTER IX.

PRONOUNS, PRONOMINAL ADJECTIVES, AND PRONOMINAL DERIVATIVES.

288. (I) PERSONAL PRONOUNS.

289. DECLENSION OF **AHAṀ**, I.

OF ALL GENDERS.

	Singular.			*Plural.*	
Nom.	ahaṁ,	I	Nom.	mayaṁ,	we.
				amhe,	,,
				vayaṁ,	,,
Gen.	mama,	my, mine,	Gen.	amhākaṁ,	our, ours.
	mayhaṁ,	,,		amhaṁ,	,,
	mamaṁ,	,,		asmākaṁ,	,,
	amhaṁ,	,,		no,	,,
	me,	,,			
Dat.	mama,	to me, for me,	Dat.	amhākaṁ	to us, for us.
	mayhaṁ,	,, ,,		amhaṁ,	,, ,,
	mamaṁ,	,, ,,		asmākaṁ,	,, ,,
	amhaṁ	,, ,,		no,	,, ,,
	me,	,, ,,			
Acc.	maṁ,	me,	Acc.	amhe,	us.
	mamaṁ,	,,		amhākaṁ,	,,
				asme,	,,
				amhe,	,,
				no,	,,

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	Singular.		Plural.
Ins.	mayā, me, by me,	Ins.	amehi, by us.
			amhebhi, ,,
			no, ,,
Abl.	mayā, me, from me.	Abl.	amhehi, from us.
			amhebhi, ,,
			no ,,
Loc.	mayi, in, on, upon me.	Loc.	amhesu, in, on, upon us.
			asmāsu, ,,
			asmesu, ,,

Remarks.—(*a*) The *singular* base of ahaṁ is *mad* according to Sanskrit commentators; it is properly *ma* and *mam*. Pronominal derivatives are, however formed from the three bases: *mad, mam* and *ma*, the latter sometimes with the *a* lengthened: *mā*. (*See Pronominal Derivation at the end of the present chapter.*)

(*b*) The form *me*, of the *Gen., Dat., Ins., Abl., Sing.*, is enclitic; it is never used at the beginning of a sentence.

(*c*) The form *no*, of the same cases in the plural is also enclitic, and never used at the beginning of a sentence.

(*d*) The *plural* base is *amha*.

290.

DECLENSION OF **TVAṀ**, THOU.

OF ALL GENDERS.

	Singular.		Plural.
Nom.	tvaṁ, thou	Nom.	tumhe, you.
	tuvaṁ, ,,		
	taṁ, ,,		

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	Singular.			*Plural.*	
Gen.	tava,	thy, thine	Gen.	tumhākaṁ,	your, yours.
	tavaṁ,	,, ,,		tumhaṁ,	,, ,,
				vo,	,, ,,
	tuyhaṁ	,, ,,			
	tumhaṁ,	,, ,,			
	te,	,, ,,			
Dat.	tava,	to thee, for thee	Dat.	tumhākaṁ,	to you, for you.
	tavaṁ,	,, ,,		tumhaṁ,	,, ,,
	tuyhaṁ,	,, ,,		vo,	,, ,,
	tumhaṁ,	,, ,,			
	te,	,, ,,			
Acc.	tavaṁ,	thee	Acc.	tumhe,	you.
	taṁ,	,,		tumhākaṁ,	,,
	tuvaṁ,	,,		vo,	,,
	tvaṁ.	,,			
	tyaṁ	,,			
Ins.	tvayā,	by thee	Ins.	tumhehi,	by you.
	tayā,	,,		tumhebhi,	,,
	te,	,,		vo,	,,
Abl.	tvayā,	from thee	Abl.	tumhehi,	from you.
	tayā,	,,		tumhebhi,	,,
	tvamhā	,,		vo,	,,
	te,	,,			
Loc.	tvayi,	in, on, upon thee.	Loc.	tumhesu,	in, on, upon you.
	tayi,	,, ,,			

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Remarks.—(*a*) The bases are *tad* and *ta* (sometimes lengthened to tā), in the *singular.*

(*b*) tumha (tumhad), is the plural base.

(*c*) *te* like *me* of ahaṁ, is an enclitic form and never begins a sentence; so is *vo* for the plural.

(*d*) *vo* is also found in the *Nom.* plural.

(*e*) It will be remarked Pronouns have no forms for the Vocative case.

291. (II) DEMONSTRATIVE PERSONAL PRONOUNS.

DECLENSION OF **SO, SĀ, TAṀ**; THIS, THAT HE, SHE, IT.

292. *Masculine.*

so, he; this, that.

	Singular.		*Plural.*
Nom.	so, sa	Nom.	te.
Gen.	tassa	Gen.	tesaṁ, tesānaṁ.
Dat.	tassa	Dat.	tesaṁ, tesānaṁ.
Acc.	taṁ	Acc.	te.
Ins.	tena	Ins.	tehi, tebhi.
Abl.	tasmā, tamhā	Abl.	tehi, tebhi.
Loc.	tasmiṁ, tamhi	Loc.	tesu.

293. *Feminine.*

sā, she; this, that.

	Singular.		*Plural.*
Nom.	sā.	Nom.	tā, tāyo.
Gen. *and* Dat.	tassā tassāya tissā tissāya tāya	Gen.	tāsaṁ. tāsānaṁ.
		Dat.	tāsaṁ. tāsānaṁ.

	Singular.		*Plural.*
Acc.	taṁ	Acc.	tā, tāyo.
Ins.	tāya	Ins.	tāhi, tābhi.
Abl.	tāya	Abl.	tāhi, tābhi.
Loc.	tassaṁ tissaṁ tāyaṁ	Loc.	tāsu.

294. *Neuter.*

taṁ, it; this, that.

	Singular.		*Plural.*
Nom.	taṁ, tad	Nom.	tāni.
Gen.	tassa	Gen.	tesaṁ, tesānaṁ.
Dat.	tassa	Dat.	tesaṁ, tesānaṁ.
Acc.	taṁ, tad	Acc.	tāni.
Ins.	tena	Ins.	tehi, tebhi.
Abl.	tasmā, tamhā	Abl.	tehi, tebhi.
Loc.	tasmiṁ, tamhi	Loc.	tesu.

Remarks.—(*a*) In the *Gen.*, *Dat.*, *Abl.* and *Loc.* singular for the *Masc.* and *Neut.*, a form from pronominal stem : *a*, is also used : *assa*, *asmā*, *asmiṁ*., in the *Feminine* too, for the *Gen. Dat.* and *Loc.* singular : *assa*, *assaṁ* (Loc.).

(*b*) In the Neuter, the form *tad* is used mostly in compound words, as: tad (=taṁ) karo=takkaro, "doing this;" and also before a vowel.

(*c*) It will have been remarked that the stem : *ta*, 3rd personal pronoun (so, sā, taṁ), is also used as a demonstrative.

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(*d*) *ta* is the base or stem of so, sā, taṁ ; as above said (Note *b*), the form *tad* of the base is also used.

(*e*) Very often, the above pronoun may be translated as the Definite Pronoun.

(*f*) It is, too, often used pleonastically with the pronouns *ahaṁ* and *tvaṁ*, as are, in fact, most Demonstrative Pronouns ; for instance :

so 'haṁ = *this* I, *viz.*, I.

tassa me (*Dat.*) = to *this* me, *viz.*, to me.

sā 'yaṁ (= sā ayaṁ) taṇhā = This longing.

(*g*) Attā, self, own (154), is, in its oblique cases, very much used in a reflexive sense, instead of the three Personal Pronouns.

295. There is a common substitute of so, sā, taṁ, obtained by replacing *t* wherever it occurs, by *n*, for the three genders. Thus we have :

Masculine.	*Feminine.*	*Neuter.*
nassa = tassa	nāya = tāya	naṁ = taṁ.
nena = tena	nassā = tassā	The rest of the oblique cases are like the Masculine.
naṁ = taṁ	nassāya = tassāya	
nasmā = tasmā	nassaṁ = tassaṁ	
nasmiṁ = tasmiṁ	nāyaṁ = tāyaṁ	
ne = te	nā = tā, tāyo	
nehi = tehi	nāhi = tāhi	
nesaṁ = tesaṁ	nāsaṁ = tāsaṁ	
nesu = tesu	nāsu = tāsu	

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296. The forms with *n* as above given are generally used when a noun which has been already mentioned, is referred to; as,

> taṁ khādāpessāmi nan 'ti, I'll make you eat *him* (*viz.*, a monkey previously mentioned).

297. DEMONSTRATIVE PRONOUNS.

298. DECLENSION OF **ESO, ESĀ, ETAṀ**, THIS;

299. The student will readily perceive that the above Demonstratives are formed simply by prefixing *e* to *so, sā* and *taṁ*. They are declined exactly like so, sā, taṁ.

300. As in the case of so, sā and taṁ, so also with *eso, esā* and *etaṁ*, the *t* may be replaced all through by *n*, so that we obtain the forms: *enena, enaṁ enāya*, etc., whose declension presents no difficulty whatever. These forms are also used in referring to a noun already mentioned.

301. Eso, esā, etaṁ may be translated by "that" sometimes.

302. The neuter *etad* (=etaṁ) is used in composition, or before a vowel.

303. This Pronoun is also used pleonastically with a Personal Pronoun (295, *f*).

304. *e*, is considered as the base of Pronouns *ena, eta*, etc. It is much used in derivation.

DECLENSION OF **AYAṀ**, THIS; THIS HERE.

305. *Masculine.*

	Singular.		*Plural.*
Nom.	ayaṁ	Nom.	ime.
Gen.	assa imassa	Gen.	imesānaṁ, imesaṁ. esānaṁ, esaṁ.

Dat.	assa imassa	Dat.	imesānaṁ imesam. esānam, esaṁ.
Acc.	imaṁ	Acc.	ime.
Ins.	anena iminā	Ins.	imehi, imebhi, ehi, ebhi.
Abl.	asmā, imasmā, imamhā	Abl.	imehi, imebhi, ehi, ebhi.
Loc.	asmiṁ, imasmim, imamhi	Loc.	imesu, esu.

306. *Feminine.*

	Singular.		*Plural.*
Nom.	ayaṁ	Nom.	imā. imāyo.
Gen.	assāya, assā imissāya, imissā imāya	Gen.	imāsānaṁ. imāsaṁ.
Dat.	assāya, assā imissāya, imissā imāya	Dat.	imāsānaṁ. imāsaṁ.
Acc.	imaṁ	Acc.	imā. imāyo.
Ins.	imāya, assā imissā	Ins.	imāhi, imābhi.
Abl.	imāya, assā imissā	Abl.	imāhi. imābhi.
Loc.	assaṁ, imissaṁ assā, imissā imāyaṁ, imāya	Loc.	imāsu.

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307.

Neuter.

	Singular.		*Plural.*
Nom.	idaṁ, imaṁ	Nom.	imāni.
Gen.	imassa, assa	Gen.	imesaṁ, imesānaṁ, esānaṁ, esaṁ.
Dat.	imassa, assa	Dat.	imesaṁ, imesānaṁ, esānaṁ, esaṁ.
Acc.	idaṁ, imaṁ	Acc.	imāni.
Ins.	iminā, anena	Ins.	imehi, imebhi. ehi, ebhi.
Abl.	imasmā, amhā, asmā	Abl.	imehi, imebhi, ehi, ebhi.
Loc.	imasmiṁ, asmiṁ imamhi	Loc.	imesu, esu.

Remarks.—(*a*) The student will remark that the declension of *ayaṁ* is based on two stems: **a** and **i**.

(*b*) Ayaṁ is used substantively as well as pronominally.

DECLENSION OF **ASU**, THAT.

308. *Masculine.*

	Singular.		*Plural.*
Nom.	asu	Nom.	amū, amuyo.
Gen.	amussa, adussa, amuno	Gen.	amūsaṁ. amūsānaṁ.

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	Singular.		*Plural.*
Dat.	amussa, adussa, amuno	Dat.	amūsaṁ. amūsānaṁ.
Acc.	amuṁ	Acc.	amū, amuyo.
Ins.	amunā	Ins.	amūhi amūbhi.
Abl.	amusmā, amumhā amunā	Abl.	amūhi. amūbhi.
Loc.	amusmiṁ amumhi	Loc.	amūsu.

309. *Feminine.*

	Singular.		*Plural.*
Nom.	asu	Nom.	amū, amuyo.
Gen.	amussā amuyā	Gen.	amūsaṁ. amūsānaṁ.
Dat.	amussā amuyā	Dat.	amūsaṁ. amūsānaṁ.
Acc.	amuṁ	Acc.	amū, amūyo.
Ins.	amuyā	Ins.	amūhi, amūbhi.
Abl.	amuyā	Abl.	amūhi, amūbhi.
Loc.	amussaṁ amuyaṁ.	Loc.	amūsu.

310. *Neuter.*

	Singular.		*Plural.*
Nom.	aduṁ, amuṁ	Nom.	amūni, amū.
Gen.	amussa, adussa	Gen.	amūsaṁ, amūsānaṁ.

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	Singular.		*Plural.*
Dat.	amussa, adussa	Dat.	amūsaṁ, amūsānam.
Acc.	aduṁ, amuṁ	Acc.	amūni, amū.
Ins.	amunā	Ins.	amūhi. amūbhi.
Abl.	amusmā, amumhā amunā	Abl.	amūhi. amūbhi.
Loc.	amusmiṁ amumhi	Loc.	amūsu.

Remarks.—(*a*) Some native grammarians also give *amu* for the *Nom. sing.* in the Masculine and Feminine.

(*b*) It will be noticed that the stem is *amu*; in the *Neuter*, there are a few forms on the stem *adu*.

(*c*) To express: *such*, *so and so*, ka is added to the stem, as, asuka, amuka.

(*d*) The forms asuka and amuka are often used to express some contempt.

(*e*) These two forms have in the plural *Masc. and Neut. Acc. asuke, amuke.*

311. RELATIVE PRONOUNS.

DECLENSION OF **YO, YĀ, YAṀ.**

312. Masculine **yo**, who; he who; whoever; what.

	Singular.		*Plural.*
Nom.	yo	Nom.	ye.
Gen.	yassa	Gen.	yesaṁ.

Dat.	yassa	Dat.	yesaṁ.
Acc.	yaṁ	Acc.	ye.
Ins	yena	Ins.	yehi, yebhi.
Abl.	yasmā yamhā	Abl.	yehi, yebhi.
Loc.	yasmiṁ yamhi	Loc.	yesu.

313 Feminine, **yā**, she ; she who ; whatever ; what.

Nom.	yā	Nom.	yā, yāyo.
Gen.	yāya, yassā	Gen.	yāsaṁ.
Dat.	yāya, yassā	Dat.	yāsaṁ.
Acc.	yaṁ	Acc.	yā, yāyo,
Ins.	yāya	Ins.	yāhi, yābhi
Abl.	yāya	Abl.	yāhi, yābhi.
Loc.	yāyaṁ, yassaṁ	Loc.	yāsu.

314. Neuter, **yaṁ**, it ; which ; that which.

Nom.	yaṁ, yad	Nom.	yāni,
Gen.	yassa	Gen.	yesaṁ.
Dat.	yassa	Dat.	yesaṁ.
Acc.	yaṁ, yad	Acc.	yāni.
Ins.	yena	Ins.	yehi, yebhi.
Abl.	yasmā, yamhā	Abl.	yehi, yebhi.
Loc.	yasmiṁ, yamhi	Loc.	yesu.

Remarks. (*a*) For the sake of greater emphasis, the Personal Pronouns, and also *so*, *ayaṁ* and *eso* are used pleonastically with *yo*.

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(*b*) Yo is used with *koci* (323), in the three Genders, as yo koci, yena kenaci, yaṁ kiñci, etc., both pronouns together meaning: whosoever, whoever, whatever, anyone, anything, etc.

(*c*) The form *yad* of the Neuter singular, is used before vowels and in composition.

(*d*) The base of yo is *ya*.

315. INTERROGATIVE PRONOUNS.

DECLENSION OF **KO, KĀ, KIṀ.**

316. Masculine, **ko**, who? what?

Nom.	ko.	Nom.	ke.
Gen.	kassa, kissa	Gen.	kesaṁ, kesānaṁ
Dat.	kassa, kissa	Dat.	kesaṁ, kesānaṁ.
Acc.	kaṁ	Acc.	ke.
Ins.	kena	Ins.	kehi, kebhi.
Abl.	kasmā, kamhā	Abl.	kehi, kebhi.
Loc.	kasmiṁ, kamhi kismiṁ, kimhi	Loc.	kesu.

317. Feminine, **kā**, who? what?

Nom.	kā	Nom.	kā, kāyo.
Gen.	kāya, kassā	Gen.	kāsaṁ, kāsānaṁ
Dat.	kāya, kassā	Dat.	kāsaṁ, kāsānaṁ.
Acc.	kaṁ	Acc.	kā, kāyo.
Ins.	kāya, kassā	Ins.	kāhi, kābhi.
Abl.	kāya, kassā	Abl.	kāhi, kābhi.
Loc.	kāya, kassā kāyaṁ, kassaṁ	Loc.	kāsu.

318. Neuter, **kiṁ**, what ?

Nom.	kiṁ	Nom.	kāni.
Gen.	kissa, kassa	Gen.	kesaṁ, kesānaṁ.
Dat.	kissa, kassa	Dat.	kesaṁ, kesānaṁ.
Acc.	kiṁ	Acc.	kāni.
Ins.	kena	Ins.	kehi, kebhi.
Abl.	kasmā, kamhā	Abl.	kehi, kebhi.
Loc.	kismiṁ, kimhi kasmiṁ, kamhi	Loc.	kesu.

Remarks.—(*a*) The base of **ko** assumes several forms : *ka*, *ku* (*kud*), *ki* (*kid*).

(*b*) kud and kid are used before vowels and in composition.

319. INDEFINITE PRONOUNS.

320. The Indefinite Pronouns are formed by adding *ci* (*cid*), *api* and *cana*, to the *Interrogative Pronouns*.

321. *ci*, or, before a vowel *cid*, is the suffix most commonly used to form these pronouns.

322 *canaṁ*=*cana*, is also found ; both are sometimes shortened to *ca*.

DECLENSION OF **KOCI, KĀCI,** AND **KIÑCI.**

323. Masculine **koci**, any, some, anyone.

Singular.		*Plural.*	
Nom.	koci	Nom.	keci.
Gen	kassaci	Gen.	kesañci.
Dat.	kassaci	Dat.	kesañci.
Acc.	kañci, kiñci	Acc.	keci.

	Singular.		*Plural.*
Ins.	kenaci	Ins.	kehici.
Abl.	kasmāci	Abl.	kehici.
Loc.	kasmiñci, kamhici kismiñci, kimhici	Loc.	kesuci.

324. Feminine **kāci**, any, some, anyone.

	Singular.		*Plural.*
Nom	kāci	Nom.	kāci, kāyoci.
Gen.	kāyaci, kassāci	Gen.	kāsañci.
Dat.	kāyaci, kassāci	Dat.	kāsañci.
Acc.	kañci	Acc.	kāci, kāyoci.
Ins.	kāyaci	Ins.	kāhici.
Abl.	kāyaci	Abl.	kāhici.
Loc.	kāyaci, kāyañci kassañci	Loc.	kāsuci.

325 Neuter, **kiñci**, any, some, anything.

The Neuter is declined like the Masculine, except:

	Singular.		*Plural.*
Nom. Acc.	kiñci	Nom. Acc.	kānici.

326. By placing *na*, not, before the Indefinite Pronouns we get the meanings: none, no one, nothing, etc.

327. *ci, cana*, may also be placed after *adverbs*, to give them an indefinite sense, as:

kuhiṁ, where ?	kuhiñci, kuhiñcanaṁ, anywhere.
kudā, when ?	kudācanaṁ, ever, sometimes.
kadā, when ?	kadāci, sometimes.

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OTHER PRONOUNS.

328. *Attā*, self, own, ownself (154), is very much used as a Reflexive Pronoun; so also are: *ātumā*, self, own, etc., which is but another form of attā, and very rarely used in Buddhist writings: tuma, having the same meaning, is still less frequent.

329. In composition the bases are: *atta*, *ātuma* and *tuma*.

330. *sayaṁ*, oneself, by oneself, and *sāmaṁ*, self, both indeclinable, are often used as Reflexive Emphatic Pronouns.

331. attā, ātumā and tuma are properly nouns used pronominally.

332. A few other nouns are thus used pronominally; the following are the most usual.

333. *bhavan*, lord, sir, (166). It is a very respectful term of address, used for the Second Pers. Pronoun; the verb is put in the Third Person.

334. *Ayya*, lord, master; a Buddhist monk; it is used chiefly in addressing Buddhist monks, and is then often used with *bhante* (166).

335. *Āvuso*, friend, brother; is also used as a pronoun sometimes. It is used mostly by senior monks to junior monks. Āvuso is indeclinable.

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PRONOMINAL DERIVATIVES.

Possessives Pronouns.

336. A few Possessive Pronouns are formed from the *bases* of the *first* and *second* Personal Pronouns by means of suffixes: *iya* and *aka*; the vowel of the bases being sometimes lengthened before *aka*:

Base.		*Possessive Pronoun.*	
mad	(289, *a*)	madīya,	mine, my, my own.
mam	(,,)	māmaka, mamaka	,, ,, ,,
amhad	(289, *d*)	amhadīya,	ours, our, our own.
tad	(290, *a*)	tadīya,	thyne, thy, thy own.
tava (Gen.)		tāvaka	,, ,, ,,

Remarks. (*a*) *Māmaka, mamaka*, as well as *tāvaka*, may be derived from the singular genitive form by the addition of *ka*.

(*b*) The above Pronouns are declined like *deva*, *kaññā* and *rūpaṁ*.

337. A great number of adjectives and adverbs are derived from pronominal bases by means of suffixes, the principal of which are the following:

(*a*) di (dī), disa, disaka, risa, tara, tama, ka.

(*b*) dā, dāni, tra, tha, thā, thaṁ, ti, to, va (vat), rahi, haṁ, ha, hiṁ, va, vaṁ, di.

The former (*a*) are used to form adjectives, and the latter (*b*) adverbs.

The following are the principal derivatives by means of the above suffixes.

338. (*a*)—**Adjectives.**

339. di (dī), disa, disaka and risa, express *likeness*, *resemblance*; the vowel of the stem being lengthened before them.

EXAMPLES.

Pronominal base.		*Adjective.*
ma	(289, *a*)	mādī, mādisa, mārisa, like me, such as I.
ta	(290, *a*)	tādi, tādisa, tādisaka, like him, like that, such.
amha	(289, *d*)	amhādisa, like us.
tumha	(290, *b*)	tumhādisa, like you.
i	(307, *a*)	īdī, īdisa, īrisa, īdisako, like this, such as this.
e	(304)	edī, edisa, erisa, like this, such as this.
eta	(298, 302)	etādisa, etārisa, such as this or that, such.
ki	(319, *a*, *b*)	kīdī, kīdisa, kīrisa, like what? of what kind?

340. The suffix *dikkha*, has the same meaning as disa, etc. It is obtained by assimilation from the Sanskrit dṛkṣa. Hence we have also the forms:

tādikkha = tādisa.
kīdikkha = kīdisa.
edikkha = edisa,
īdikkha = īdisa. etc.

341. In *edi*, *edisa*, etc., the stem *i*, is strengthened (105); in īdisa, etc., it is merely lengthened (19).

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342. *Tara* and *tama*, which are used for the comparison of adjectives (238), are also added to the *interrogative stem* to form Pronominal Adjectives which, in meaning, differ but little from the single stem. Hence we have:

katara, which ? what ?
katama, which ? what ?

343. Some adjectives assume a rather anomalous form; such are, for instance: *kittaka*, *tattaka*, *yattaka*, *ettaka*, etc. A glance will suffice to show that they are formed on pronominal bases: ya, eta, ki (ka), etc. The difficulty is to account (for most of them) for the *double tt*. It is obvious these adjectives were formed by adding the adjectival suffix ka, to the Adverbial Instrumentive in *tā* (from vat, vant: *cf.*, Sansk. *tāvatā* from tāvat; *yāvatā*, from yāvat). The Pāli forms are simply contractions from the Sanskrit forms; as: tāvatā + ka = tāvatāka: the loss of medial *va* being compensated by the doubling of the last tā; the *ā* being shortened before ka, and the ā of the first tā as well, according to euphonic laws. So that:

kittaka, how much ? How many ? How great ?
„ =*kīvatāka.
ettako, so great, so much, so many.
„ =*etāvatāka.
yattaka, however much; however big or large,
„ =yāvatāka.
tattaka, as many, as greater, as big or large.
„ =tāvatāka.

But *cf.* also such Sansk. forms as: iyattaka (i-yad-ta-ka); kiyattaka (ki-yad-ta-ka).

The form *etta*=ettaka, may be accounted for by the further dropping of final *ka*; the adverb *etto*, thence, is probably a contracted form from etato (*Abl.* of etam); in *ettavatā*,=etāvat, the consonant of the base is doubled:

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344. (*b*) **Adverbial Derivatives.**

Adverbial derivatives from pronominal bases constitute a large and useful class of words.

The principal suffixes used to form these adverbs have been given above (337, *b*,). We will give here a few examples of such formation.

345. dā, dāni, rahi express *time.*

EXAMPLES.

Pronominal base.	*Adverb.*
ka (318, *a*)	karahi, kadā, when.
i (307, *a*)	idāni, now; at this time.
ta (290, *a*)	tarahi, tadā, tadāni, then; at that time.
eta (298, 307)	etarahi, now.

346. to, tra, tha, dha, ha, haṁ, hiṁ, form adverbs of *place.* Before a short vowel the *t* of tha is doubled.

EXAMPLES.

Pronominal base.		*Adverb.*
ka, ku	(318, *a*)	kattha, kutra, kuttha, kahaṁ, kuhaṁ, kuhiṁ, where? whither? wherein? in what place?
ya	(314, *d*)	yatra, yattha, where, wherein, whither.
„		yato, from what.
e	(304)	ettha, here, herein.
a	(307, *a*)	atra, attha, here.
ta	(290, *a*)	tattha, tatra, tahaṁ, tahiṁ, there, thither.

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ta	tato, thence, from that place.
i (307, *a*)	iha, idha, here, in this place.
,,	ito, hence, from this place.
eta (298, 302)	etto, (through etato (343), hence.

347. thā, va, vaṁ, thaṁ, ti, form adverbs of *manner*.

EXAMPLES.

Pronominal base.	*Adverb.*
ta	tathā, thus, so, like that.
ka	kathaṁ, how?
i	itthaṁ, thus, in this manner.
,,	iva, like this, as, as it were.
,,	iti, thus, in this manner.
e	eva, evaṁ, so, just so.
ya	yathā, as, like.

348. Another suffix *va*, from *vat* (=Sansk. vat), forms adverbs of *time* and *cause* from the pronominal bases ta, ya, ki. The final *t* of vat is dropped according to the phonetic laws obtaining in Pāli, which do not suffer any consonant to remain at the end of a word, except ṁ; before a vowel, however, the final *t* is revived in the form of a *d*; as for instance: tāva; but: tāvad eva.

Pronominal base.	*Adverb.*
ya	yāva, until; as long as; in order that.
ta	tāva, so long, still, yet.

Remark.—Final *a* of the base is lengthened before va (vat), which, as we have seen already (219, *ff*), forms adjectives from nouns.

The *Abl. sing.* suffix *tā*, is also added to such forms as the above.

EXAMPLES.

yāvatā, as fas as, because.
tāvatā, so far, to that extent, on that account.

From other pronominal bases we have:

Pronominal base.		*Adverb.*
eta	(298)	ettāvatā, to that extent, so far, thus.
ki	(318, *a*)	kittāvatā, to what extent? how far?

349. It has been seen that by adding *ka* to these forms we obtain adjectives of cognate meaning.

350. The suffix *di*, expressing *condition*, is found only in *yadi*, if.

351. The suffix *ti*, is found in: *kati*, how many? *yati*, as many, and *tati* so many.

352. Certain *Case-forms* of pronouns are used adverbially. They will be considered in the Chapter on Adverbs.

ADJECTIVES DECLINED PRONOMINALLY.

353. A few adjectives take the pronominal declension. They are:

katara, which? what?
katama, " "
añña, other, another
aññatama, one of several, a certain
para, distant, other
dakkhiṇa, right, (not the left)
adhara, lower, inferior

ubhaya, both.
itara, other, different.
aññatara, one, a certain, another.
pubba, first, former.
apara, subsequent, other.
uttara, upper, higher.
vissa, all.

amuka, so and so, such (308, *e*) asuka, so and so, such

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CHAPTER X.

VERBS.

354. Conjugation, or the inflection of verbs, consists in making the verbal root undergo certain changes in form, by the addition to it of certain prefixes and terminations, to show the difference of Voice, of Tense, of Mode, of Person, and of Number.

355. There are two voices:

(1) The *Active*, called in Pali: *Parassapada* (*lit.* a word for another) and:

(2) The *Reflective*, in Pali called *Attanopada* (*lit.* a word for one's self).

356. The Active Voice, or Parassapada may be said to be used, when the fruit or consequence of the action expressed by the verb, passes on to another person or thing than the *subject* or *agent*; the Reflective Voice or Attanopada, is used when the fruit or the consequence expressed by the verb, accrues to no one else but to the agent. The Reflective Voice merely implies that the agent has the ability to do that action, or suffer that state which is denoted by the Root.

357. It must here be remarked that the Reflective Voice has lost very much of its importance, and that the distinction between Active and Reflective, has been almost if not altogether effaced, and that the choice between Active or Reflective is mostly determined now by metrical exigencies. It therefore follows the Reflective Voice or the "Middle Voice," as it is also called, is confined to poetry, and is but rarely found in prose.

358. There are six Tenses:

(1) The *Present*; and its preterite:

(2) The *Imperfect*, used originally to express a definite past,

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(3) The *Aorist*, expressing time recently past. This is now the only true past tense in Pāli, and is very extensively used,

(4) The *Perfect*, originally an indefinite past. This tense is of very rare occurrence.

(5) The *Future*, expressing future time in general; and its preterite:

(6) The *Conditional*, expressing future time relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

359. There are three Modes of the Present Tense:

(1) The *Indicative*,
(2) The *Imperative*, and:
(3) The *Optative*.

360. The Present, the Perfect and the Future Tenses, have each a Participle, called after them:

(1) The Present *Participle*,
(2) The Perfect *Participle*, and,:
(3) The Future *Participle*.

Remark.—The Perfect Participle, mostly formed from the Root, is principally of past and passive meaning; sometimes also of neuter meaning.

361. There is also a Participle of Necessity, also called Future Passive Participle, and Potential Participle, which is but a Verbal Adjective.

362. According to the Base on which they are formed, the Present and the Future Participles may be *Active* or *Passive* in sense.

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363. There are two Verbal Nouns :

(1) The *Infinitive*, in the Accusative Case-form; sometimes (rarely), in the Dative Case-form; which has nothing to do with the Conjugation and the Tense-Systems, and which has the sense of a regular Infinitive.

(2) A *Gerund* so-called, which is but the Case-form of a derivative noun having the force of an absolute participle.

364. There are two Numbers: the Singular and the Plural.

365. There are three Persons: the First, Second and Third Person.

366. From what has been said above, it will be seen that the tenses group themselves into four well defined classes or systems:

(1) The *Present System*, composed of :

- (*a*) The Present Indicative, and its preterite :
- (*b*) The Imperfect ;
- (*c*) The Present Imperative ;
- (*d*) The Present Optative, *and*
- (*e*) The Present Participle.

(2) The *Aorist System*, composed of :

The Aorist Tense only.

(3) The *Perfect System*, comprising:

- (*a*) The Perfect Tense, *and* :
- (*b*) The Perfect Participle.

(4) The *Future System*, composed of:

(*a*) The Future Tense;
(*b*) The Conditional, *and*:
(*c*) The Future Participle.

367. There is a division of the tenses, more fictitious than real, into "Special Tenses" and "General Tenses"; from such a division, one would be inclined to think that the former are formed on a *special base* or modified form of the root, and the latter, therefore, from the root itself. But such in fact is not the case, for it will later on be remarked that the special and the general tenses not seldom interchange their bases.

368. As, however, the *Present-System* is by far the most important, and as it is made the basis of the different Conjugations or Classifications of Verbs, we will, in the next section, explain the formation of the several stems or bases of the Present System, (otherwise called "Special Tenses,") of which there are ten, divided into *Seven Conjugations*.

These bases are in consequence called "*Special Bases.*"

369. The Conjugation of Verbs is furthermore divided into Primitive, and Derivative Conjugation.

(A) PRIMITIVE VERBS.

Formation of the **special bases** of the **Present System.** Conjugations.

370. The verbs of the **First Conjugation** form the Present stem or base in four ways, as follows:

(1) The roots end in a consonant, and, to form the base or stem, simply add-A.

EXAMPLES.

Roots.	*Bases.*
pac, to cook	paca.
labh, to obtain	labha.

mar, to die	mara.
rakkh, to keep, guard	rakkha.
yāc, to entreat, beg	yāca.
vad, to tell, say	vada.
tar, to cross	tara.
jīv, to live	jīva.
bhar, to carry	bhara.

371. To this division belong these roots which, ending in a consonant preceded by *i* or *u*, sometimes do, and sometimes do not, strengthen the vowel (*i*, *u*).

EXAMPLES.

(WITHOUT STRENGTHENING).

Roots.	*Bases.*
tud, to know, destroy	tuda.
phus, to touch	phusa.
likh, to write	likha.
nud, to remove	nuda.

(WITH STRENGTHENING).

Roots.	*Bases.*
gup, to keep, watch	gopa.
subh, to shine, be beautiful	sobha.

(2) The roots of this division do not take the conjugational sign *a*; the personal endings of the tenses are added directly to the root.

EXAMPLES.

Roots.	*Bases.*
yā, to go	yā.
vā, to blow	vā.

ṭhā, to stand	ṭhā.
khyā, to tell (with prefix *ā*)	khyā.
brū, to speak	brū.

Remark (*a*).—To this class may said to belong the roots ending in *i*, *ī* or *u*, *ū* but which, when *a* is added to them, do not take their semi-vowel substitute, but are merely gunated (109, 104—107).

EXAMPLES.

Roots.	*Bases.*
nī, to lead	ne (or naya (*3rd Division*).
ji, to conquer.	je (or jaya (*3rd Division*).
hū, to be	ho.
ku, to sound	ko (or kava (*3rd Division*).

Remarks (*b*).—To these transformed roots, which at first sight appear to be pure roots, the personal endings are added, as after the roots : yā, vā, ṭhā, etc., (*2nd Division*).

(*c*) So that these roots assume two special bases : one in *e* or *aya*, and one in *o* or ava, according as the last vowel is *i*, *ī* or *u*, *ū*.

(3) The roots of this division end in *i*, *ī* or *u*, *ū* which, before the conjugational sign *a*, are respectively changed to *ay* and *av* (103—110).

EXAMPLES.

Roots.		*Bases.*
nī, to lead, guide	(√ nī × a =)	naya.
ji, to conquer	(√ ji × a =)	jaya.
bhū, to be	(√ bhū × a =)	bhava.

ku, to make a sound	(√ ku×a=)	kava.
khi, to govern	(√ khi×a=)	khaya.

(*See above No.* 2 *Remarks* (*a*, *c*).

(4) The verbs of the *Fourth* division of the First Conjugation, form their special bases by reduplicating the root.

EXAMPLES.

Roots.	*Bases.*
ṭhā, to stand	tiṭṭhā.
dā, to give	dadā.
dhā, to hold	dadhā.
hā, to forsake	jahā.
hū, to sacrifice	juho.

Remark.—These retain the long *ā* before the Personal endings of the Present and of the Imperative.

372. The Rules of Reduplication are as follows:

(1) Reduplication consists in the doubling of the first consonant of a root together with the vowel that follows it.

If the root begins with a vowel, that vowel alone is reduplicated.

(2) A *gutteral* is reduplicated by its corresponding *palatal*.

(3) An unaspirate is always reduplicated by an unaspirate (page, 2); which means that *an unaspirate is reduplicated by itself*.

(4) The initial *h* of a root, is reduplicated by *j*.

(5) An aspirate is reduplicated by its unaspirate.

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(6) *V* is generally reduplicated by *u*.

(7) A long vowel is shortened in the reduplicated syllable. That is:

- (*a*) *a* or *ā* takes *a* in duplication.
- (*b*) *i* or *ī* takes *i*.
- (*c*) *u* or *ū* takes *u* but sometimes *a*.
- (*d*) *i* is occasionally changed to *e*.
- (*e*) *u* is changed to *o*, sometimes.
- (*f*) *a* of the root, following the first consonant, is sometimes change to ā; that is, it is lengthened.

EXAMPLES.

Simple roots.		*Reduplicated bases.*
dhā, to hold	(Rule 272, 5, 7—*a*)	dadhā.
dā, to give	(,, ,, 3, 7—*a*)	dadā.
kit, to cure	(,, ,, 2, 7—*b*; 88).	cikiccha.
gam, to go	(,, ,, 2, 7—*a*)	jagama.
khan, to dig	(,, ,, 2, 7—*a*)	cakhana.
har, to bear	(,, ,, 4, 7—*a*, and-f)	jahāra.
has, to laugh	(,, ,, ,, ,,—,, ,, ,,)	jahāsa.
budh, to know	(,, ,, 5, 7—*e*)	bubhodha.
suc, to mourn	(,, ,, ,, ,,—,,)	susoca.
pac, to cook	(,, ,, 3, 7—*a*)	papaca.
chid, to cut	(,, ,, 5, 7—*d*)	cicheda.
bhū, to be	(,, ,, 5, 7—*c*)	babhuva.
vas, to live	(,, ,, 6, 7—*f*)	uvāsa.
vad, to say	(,, ,, 6, 7—*f*)	uvāda.
ah, to say	(,, ,, 1, 22)	āha.

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Remark.—The above rules of reduplication apply as well to the Perfect Tense; but as the Perfect is very seldom used in Pali, the student ought not to assume the existence of any form unless it be actually found in the course of his reading.

373. The Verbs of the **Second Conjugation** form their Special Bases by inserting *niggahīta* before the last consonant of the root, and then adding *a*, as in the First conjugation. Niggahīta follows the usual rules of Sandhi (39).

EXAMPLES.

Roots.	*Bases*
rundh, to restrain	rundha.
muc, to free	muñca.
chid, to cut	chinda.
lip, to smear	limpa.
bhuj, to eat	bhuñja.
pis, to grind	piṁsa.

374. The sign of **Third Conjugation** is *ya*, which is added to the root; the rules for the Assimilation of *y* (70*ff.*), are regularly applied.

EXAMPLES.

Roots.		*Bases.*
yudh, to fight	(√yudh × ya (74, vi) =	yujjha.
budh, to know	(√budh × ya („ „) =	bujjha.
pas, to see	(√pas × ya (76, i) =	passa.
dus, to vex	(√dus × ya (76, i) =	dussa.
gā, to sing	(√gā × ya) =	gāya.
jhā, to think	(jhā + ya) =	jhāya,

Remark.—The roots of this conjugation ending in long *ā*, are sometimes given under the form of *e* also; thus:

ge = gā, to sing.
ve = vā, to weave.
jhe = jhā, to think, meditate.

375. The forms in *ā* (gā, etc.) belong, as we have already seen, to the Third Conjugation, but those in *e* belong to the First Conjugation (3rd Division), and form their bases by the addition of *a*. Thus:

ge × a = gāya.
ve × a = vāya.

Remark.—Note well that final *e* × *a* = āya with lengthening of the first *a*.

376. The Verbs of the **Fourth Conjugation** form the present Stem or Base by the addition of *nu*, or *nā if the root end in a vowel*; but *uṇu*, or *uṇā*, if the root end in a consonant.

Remarks.—(*a*) The *u* of *ṇu* and *uṇu* may be strengthened to *o*.

(*b*) This *u* or *o* may, before a personal ending beginning with a vowel, be changed to *va* (27, *a*, *b*).

EXAMPLES.

Roots.	*Bases.*
su, to hear	suṇā or suṇo.
āp (with prefix-pa = pāp), to attain	pāpuṇā or pāpuṇo,

(*c*) The long *ā* of *ṇā*, *uṇā* is retained before the Personal endings of the Present and of the Imperative. Occasionally, however, it is found shortened.

(*d*) In a few cases the ṇ is *de-lingualized* and changed to the dental nasal, *viz.*, n, following in this the analogy of the Sanskrit.

377. Verbs of the **Fifth Conjugation** form their bases by adding *nā* to the root, which as a rule ends in a vowel.

Remarks.—(*a*) If the final vowel of the root is long (2), it is shortened before *nā*.

(*b*) Under the influence of a *preceding* Sanskrit *r* or *ṛ*, this *nā* is sometimes lingualised and becomes *ṇā*.

EXAMPLES.

Roots.	*Bases.*
ci, to heap, collect	cinā.
kī, to buy, barter (Sans. krī)	kīṇā or kiṇā.
dhū, to shake	dhunā.
ji, to conquer, win	jinā.
as, to eat	asnā.
jā, to know	jānā.
yu, to mix, associate	yunā.

Remark—The long *ā* of *nā* is retained in all the persons of the Present and Imperative, except in the *3d. Plural.* The short form in *na* is also often found.

378. The Verbs of the **Sixth Conjugation** form their Special Bases by adding *u* to the root; this *u* generally strengthens to *o*, which before an ending beginning with a vowel is changed to *va* (27).

EXAMPLES.

Roots.	*Bases.*
kar, to do, make	karo.
tan, to stretch, expand	tano.
kuṇ, to make a sound	kuṇo.
van, to beg, ask for	vano.

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Remarks.—(*a*) The conjugation of √kar, highly irregular and formed on several bases, will be given in full later on.

(*b*) The roots belonging to this Conjugation are remarkably few.

379. The Verbs of the **Seventh Conjugation** form their Special Bases by adding to the root *aya*, which by contraction may be replaced by *e*. The forms in *e* are more commonly met with than those in *aya*. (Compare: 1st *Conjugation*, 3rd *Division*).

Remarks.—The following should be carefully noted:

(*a*) When the radical vowel is *u*, it is changed to *o*, provided it be not followed by a Conjunct Consonant.

(*b*) Radical *a*, if followed by a single Consonant, is generally lengthened; in some cases, however, it remains short.

(*c*) It will be perceived from the above that the verbs of the Seventh Conjugation have two bases: one in *e* and one in *aya* (Compare: 1st Conjugation, 3rd Division).

EXAMPLES.

Roots.	*Bases.*
cur, to steal	core *or* coraya.
gup, to guard, shine	gope *or* gopaya.
pus, to nourish	pose *or* posaya.
bandh, to bind	bandhe *or* bandhaya
tīr, to finish, accomplish	tīre *or* tīraya.
chaḍḍ, to throw away	chaḍḍe *or* chaḍḍaya.
kath, to say	kathe *or* kathaya.

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380. A great many roots can form their bases according to two or three or even more Conjugations, in which case the meaning of each Special Base from the same root, differs, in most instances, from the original meaning of the root itself. This will be better understood by several examples. The numbers after the bases refer to the Conjugations.

EXAMPLES.

Roots	*Bases.*
subh	sobha (1), to shine: √ subh + a = sobha.
,,	sumbha (2), to strike: √ subh + ṁ + a = sumbha.
kus	kosa (1), to call, cut: √ kus + a = kosa.
,,	kussa (3), to embrace: √ kus + ya, kusya = kussa (76).
tik	teka (1), to go: √ tik + a = teka.
,,	tikuṇā (4), to oppress: √ tik + uṇā = tikuṇā.
rī	re (1), to expand: √ rī + a = re.
,,	rīṇā, (5), to inform: √ rī + ṇā = rīṇā.
lī	laya (1), to liquify: √ lī + a = laya.
,,	līnā (5), to approach: √ lī + nā = līnā.
tan	tana (1), to aid; assist: √ tan + a = tana.
,,	tano (6), to expand, stretch: √ tan + u (= o) = tano.
vaḍḍh	vaḍḍha (1), to grow, increase: √ vaḍḍh + a vaḍḍha.
,,	vaḍḍhe (7), to pour from one vessel into another: √ vaḍḍh + e = vaḍḍhe.
vid	vida (1), to know: √ vid + a = vida.
,,	vijja (3), to be, have: √ vid + y a = vidya = vijja.
,,	vind (2), to find, get, enjoy: √ vid + ṁ + a = vinda.
,,	vede, vedaya (7), to feel, speak: √ vid + e = vede, *or* vedaya.

CONJUGATION OF THE PRESENT-SYSTEM.

First Conjugation.

381. The bases of the verbs having been formed according to the rules given in the preceding paragraphs, there only remains to add to them the appropriate Personal Endings. We now give the Personal Endings for the tenses of the Present-System, which is by far the most important, omitting the Present Participle, which will be treated of in a special chapter.

Present Indicative.

Pers.	*Active Voice.*		*Pers.*	*Reflective Voice.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	mi	ma	1.	e	mhe.
2.	si	tha	2.	se	vhe.
3.	ti	nti	3.	te	nte, re.

Imperfect.

1.	a, aṁ	amhā	1.	iṁ	mhase.
2.	o	ttha	2.	se	vhaṁ.
3.	a	u	3.	ttha	tthuṁ.

Imperative.

1.	mi	ma	1.	e	āmase.
2.	hi	tha	2.	ssu	vho.
3.	tu	ntu	3.	taṁ	ntaṁ.

Optative.

	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	eyyāmi	eyyāma	1.	eyyaṁ	eyyāmhe.
2.	eyyāsi	eyyātha	2.	etho	eyyavho.
3.	eyya	eyyuṁ	3.	etha	eraṁ.

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Remarks. (*a*) In the *singular* Optative Active Voice, e may be substituted for eyyāmi, eyyāsi and eyya.

(*b*) The vowel of the base is dropped before a Personal Ending beginning with a vowel.

(*c*) Before *mi* and *ma* of the Present Indicative, the *a* of the base is lengthened.

(*d*) In the 2nd person singular Active, *hi* may be dropped and the base or stem alone used. Note that before *hi* the *a* of the base is lengthened.

382. As has been said above (370), the First Conjugation has four divisions. The roots ending in a consonant and adding *a* to form the base, are extremely numerous.

383. The following is the paradigm of √**pac**, to cook.

Present Indicative.

I cook, etc.

Active.		*Reflective.*	
Singular.	*Plural.*	*Singular.*	*Plural.*
1. pacāmi	pacāma	1. pace	pacāmhe.
2. pacasi	pacatha	2 pacase	pacavhe.
3. pacati	pacanti	3. pacate	pacante. pacare.

Imperfect.

I cooked, etc.

Sing.	*Plur.*	*Sing.*	*Plur.*
1. apaca apacaṁ	apacamhā	1. apaciṁ	apacāmhase. apacamhase.
2. apaco	apacattha	2. apacase	apacavhaṁ.
3. apaca	apacu	3. apacattha	apacatthuṁ,

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Imperative.

Let me cook, etc.

Sing.	*Plur.*	*Sing.*	*Plur.*
1. pacāmi	pacāma	1. pace	pacāmase.
2. pacāhi paca	pacatha	2. pacassu	pacavho.
3. pacatu	pacantu	3. pacataṁ	pacantaṁ.

Optative.

I may, should, can, could—cook, etc.

1. paceyyāmi pace	paceyyāma	1. paceyyaṁ	paceyyāmhe.
2. paceyyāsi pace	paceyyātha	2. pacetho	paceyyavho.
3. paceyya pace	paceyuṁ	3. pacetha	paceraṁ.

Remarks (*a*) The Augment *a* of the Imperfect may be omitted, so that we also have the forms: paca, pacaṁ, paco etc.,

(*b*) The final vowel of the 3rd person singular may also be long: apacā, apacū.

384. The above Personal-Endings of the Special Tenses are affixed as to the Special Base of the seven Conjugations, after the model of √ *pac*.

385. Roots of the 1st Conjugation in *i*, *ī* and *u*, *ū* require no explanations. The base being obtained, (371, 3) the above Endings are merely added to it.

√ bhū, to be, *base*: bhava. √ nī, to lead, *base*: naya.

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Present.

ACTIVE.

Singular.	*Plural.*	*Singular.*	*Plural.*
1. bhavāmi	bhavāma,	nayāmi	nayāma.
2. bhavasi	bhavatha,	nayasi	nayatha.
3. bhavati	bhavanti,	nayati	nayanti.

REFLECTIVE.

1. bhave	bhavāmhe,	naye	nayāmhe.
2. bhavase	bhavavhe,	nayase	nayavhe.
3. bhavate	bhavante,	nayate	nayante.

Imperfect.

ACTIVE.

1. abhava abhavaṁ	abhavamhā,	anaya anayaṁ	anayamhā.
2. abhavo	abhavattha,	anayo	anayattha.
3. abhava	abhavu,	anaya	anayu.

REFLECTIVE.

1. abhaviṁ	abhavāmhase,	anayiṁ	anayāmhase.
2. abhavase	abhavavhaṁ,	anayase	anayavhaṁ.
3. abhavattha	abhavatthuṁ,	anayattha	anayatthuṁ.

Imperative.

ACTIVE.

1. bhavāmi	bhavāma,	nayāmi	nayāma.
2. bhavāhi bhava	bhavatha,	nayāhi naya	nayatha.
3. bhavatu	bhavantu	nayatu	nayantu.

REFLECTIVE.

1. bhave	bhavāmase,	naye	nayāmase.
2. bhavassu	bhavavho,	nayassu	nayavho.
3. bhavataṁ	bhavantaṁ,	nayataṁ	nayantaṁ.

Optative.

ACTIVE.

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	bhaveyyāmi bhave.	bhaveyyāma	nayeyyāmi, naye.	nayeyyāma.
2.	bhaveyyāsi, bhave.	bhaveyyâtha	nayeyyāsi, naye.	nayeyyātha.
3.	bhaveyya, bhave.	bhaveyyuṁ	nayeyya, naye.	nayeyyuṁ

REFLECTIVE.

1.	bhaveyyaṁ,	bhaveyyāmhe	nayeyyaṁ,	nayeyyāmhe.
2.	bhavetho,	bhaveyyavho	nayetho,	nayeyyavho.
3.	bhavetha,	bhaveraṁ	nayetha,	nayeraṁ.

386. The roots of the first conjugation which take the Personal Endings directly (371, 2) are not numerous.

387. *It must be here noted that in Pali, all the roots are not conjugated in the Active and the Reflective Voices for all the tenses.* Especially so is the case in the roots that take the peronal endings directly.

EXAMPLES.

√ yā, to go; √ vā to blow √ bhā, to shine:

	S.	*P.*	*S.*	*P.*	*S.*	*P.*
1.	yāmi,	yāma	vāmi,	vāma.	bhāmi,	bhāma.
2.	yāsi,	yātha.	vāsi,	vātha.	bhāsi,	bhātha.
3.	yāti,	yanti.	vāti,	vanti.	bhāti,	bhanti.

Remark.—Before *nti*, 3rd. Plural, *ā* of the root is shortened.

388. In the Optative, a *y* is inserted before the Personal Endings:

yāyeyyāmi, yāyeyya; vāyeyya, vāye, etc,, etc.

389. Some roots of this class are guṇated (110) generally in the Reflective and 3rd Plural Present Active: √ brū to speak.

	Active. *S.*	*P.*		*Reflective* *S.*	*P.*
1.	brūmi,	brūma.	1.	brave,	brūmhe.
2.	brūsi,	brūtha.	2.	brūse,	brūvhe.
3.	brūti,	bravanti.	3.	brute,	bravante.

Remark.—In the Plural 1st and 2nd Persons Reflective, the *u* is sometimes found shortened.

390. Other roots of this conjugation are:

√ *han*, to strike, kill, 3rd singular = hanti, but 3rd plural = hananti.

In the Aorist we have: ahani, hani, etc.

√ *i*, to go, strengthened to *e*, ; the *weak* base *ya* is also used (*Cf.* 1st Conjugation, 3rd division, such roots as *nī*: *strong* base, *ne* and *weak* base *naya*. Similarly: √ *ji*, strong base *je* and weak base *jaya*). We therefore obtain:

1.	emi	ema.
2.	esi	etha.
3.	eti	enti *and* yanti.

√ *ṭhā*, to stand, ṭhāti, ṭhāsi, etc.

√ *pā*, to guard, protect, pāti, pāsi, etc.

Remarks.—(*a*) Roots of this class may, like others belonging to different Conjugations, be compounded with Verbal Prefixes.

EXAMPLES.

√ khyā, to tell + *ā* = ākhyā + *ti* = ākhyāti ; √ ṭhā + *ni* = niṭṭhā + *ti* = niṭṭhāti, to be finished. √ han + *ni* = nihan + *ti* = nihanti, to strike down.

√ i + *upa* = upe (21) + *ti* = upeti; to approach.

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(*b*) the *ā* of √ ṭhā is shortened to *a*, when the root is reduplicated (1st, Conjugation, 4th Division).

(*c*) √ *ṭhā*, in composition with Verbal Prefixes, often assumes the Special base *ṭhaha*.

EXAMPLES.

√ ṭhā + saṁ = sanṭhāti, *or* sanṭhahati, *or* santiṭṭhati (*See Niggahita Sandhi*), to stand.

√ ṭhā + pati = patiṭṭhati, *or* patiṭṭhahati, to stand fast, firmly.

√ ṭhā + ud = uṭṭhati, or uṭṭhahati, to stand up.

391. Similarly, √ *dhā*, which at first sight would appear to belong to 1st Conjugation, 2nd Division, de-aspirates itself into *daha*, and migrates into the √ *pac* class (370, 1). Moreover it is used only with Verbal Prefixes. This root also belongs to the reduplicating-class (372) and consequently has also the base dadhā. A base *dhe*, of the same root, is extensively used.

EXAMPLES.

√ dhā, to carry, bear, hold + *ni* = nidahati, *or* nidadhāti, or nidheti, to put down, hold aside (= lay aside).

√ dhā + *abhi* = abhidahati, *or* abhidadhāti, *or* abhidheti, to declare, point out.

392. Some roots belonging to the Reduplicating Class (271, 4th Division), also take the Personal Endings directly in the Present Tense and the Imperative.*

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*Throughout all this chapter, many Pāli Grammars have been consulted, such as: Saddanīti, Niruttidīpanī, Galonpyan, Akhyātapadamālā, etc.

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393. By false analogy, some roots in *i*, *ī* (271, 3rd Division) seem to belong to the class of roots which take the endings directly; but in reallity, these roots belong not to the 2nd Division, but to the 3rd Division, the endings being added, not after the root, but after the strengthened (Chapter iv, p. 33) base, *i* or *ī* having first been changed to *e* under influence of *a* (20, i). Those bases are conjugated exactly like √cur, *base* core, the paradigm of which is given lower down. The Reflective Voice of such roots is formed from the base in *aya*.

EXAMPLES.

√ *nī*, base *ne* or *naya*.

Present.

	Active.			*Reflective.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	nemi	nema.	1.	naye	nayāmhe.
2.	nesi	netha.	2.	nayase.	nayavhe.
3.	neti	nenti.	3.	nayate	nayante.

Imperative.

	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	nemi	nema.	1.	naye	nayāmase.
2.	nehi	netha.	2.	nayassu	nayavho.
3.	netu	nentu.	3.	nayataṁ	nayantaṁ.

Remark.—The Optative may also be formed on the base in *ne*, as:

Optative.

	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	neyyāmi	neyyāma.	1.	neyyaṁ	neyyāmhe.
2.	neyyāsi	neyyātha.	2.	netho	neyyavho.
3.	neyya	neyyuṁ.	3.	nayetha	nayeraṁ.

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394. Other roots are:

√ sī, to lie down, base: se *or* saya.
√ ji, to conquer, base: je *or* jaya.
√ ḍī, to set a net, base: ḍe (in oḍḍeti).

Remark.—The most important root of the Root-Class is √ *as*, to be, which is rather *defective*; it will be given in a special chapter (*See* Defective Verbs).

REDUPLICATING CLASS.

395. The verbs of this class are characterised by taking a *reduplicating-syllable*: the rules have been given above (372). The conjugation presents no difficulty. For instance: √ *dā*, to give.

ACTIVE.

Present.			*Imperfect*		
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	dadāmi	dadāma.	1.	adada	adadamhā.
2.	dadāsi	dadātha.	2.	adado	adadattha.
3.	dadāti	dadanti	3.	adadā	adadu.

ACTIVE.

Optative.

	Singular.	*Plural.*
1.	dadeyyāmi	dadeyyāma.
2.	dadeyyāsi.	dadeyyātha.
3.	dadeyya, dade	dadeyyuṁ.

ACTIVE.

Imperative.

	Singular.	*Plural.*
1.	dadāmi	dadāma.
2.	dadāhi, dadā	dadātha.
3.	dadātu	dadantu.

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396. Some tenses of this verb are formed directly from the base; they will be given in their proper place.

Remarks.—(*a*) Of √ *da*, we also find the bases: *dajja* and *de*, formed by false analogy: *dajjāmi*, *dajjasi*, *dajjati*; *dajjāma*, *dajjatha*, *dajjanti*, etc., *demi*, *desi*, *deti*; *dema*, *detha*, *denti*, etc.

(*b*) There is an anomalous form of the singular Present very probably formed on the analogy of the plural: *dammi*, *dasi*, *dati*.

(*c*) The Reflective forms do not exist for most of the tenses, only a very few are met with: the first singular and the first plural: dade, dadāmase.

(*d*) In the root √ *ṭha* the final *ā* of the base is preserved long only in the first singular and plural Present:

Singular.	*Plural.*
tiṭṭhāmi	tiṭṭhāma.
tiṭṭhasi	tiṭṭhatha, ṭhātha.
tiṭṭhati	tiṭṭhanti.

It will be remarked that ṭhāta, 2nd person plural, is formed directly from the root.

The 2nd, 3rd, 4th, 5th, 6th and 7th conjugations.

397. The conjugation of the 2nd, 3rd, 4th, 5th, 6th and 7th Classes does not present any difficulty; the Personal Endings are added as has already been shewn for the First Conjugation.

2nd Conjugation.

398. √ **chid**, base: **chinda** (373), to cut.

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Present (Active).

Singular.	chindāmi,	chindasi,	chindati
Plural.	chindāma,	chindatha,	chindanti.

Present (Reflective).

Singular.	chinde,	chindase,	chindate.
Plural.	chindāmhe,	chindavhe,	chindante.

399. The other Tenses are formed regularly, as: *chindeyyāmi, chindeyyāsi, chindeyya* or *chinde*; *chindeyyāma, chindeyyātha, chindeyyuṁ.*

And so on for the other Tenses.

Remark.—The root **rudh**, to obstruct, has five bases: *rundhati, rundhiti, rundhīti, rundheti* and *rundhoti.*

3rd Conjugation.

400. √ **div**, base: **dibba** (77), to play.

Present (Active).

Singular.	dibbāmi,	dibbasi,	dibbati.
Plural.	dibbāma,	dibbatha,	dibbanti.

Present (Reflective).

Singular.	dibbe,	dibbase,	dibbate.
Plural.	dibbāmhe,	dibbavhe,	dibbante.

The other Tenses are formed regularly, as: Imperfect: *adibba, adibbo, adibba, adibbamha, adibbattha, adibbu.* Optative: *dibbe, dibbeyya, dibbeyyāmi, dibbeyyāsi,* etc.

4th Conjugation.

401. √ **su**, base: **suṇī** (376), or **suṇo**, to hear.

CSL

Present (Active).

	Singular.	*Plural.*		*Singular.*	*Plural.*
1.	suṇāmi	suṇāma	*or*	suṇomi	suṇoma
2.	suṇāsi	suṇātha	*or*	suṇosi	suṇotha.
3.	suṇāti	suṇanti	*or*	suṇoti	suṇonti, sunvanti.

Remarks.—(*a*) The other Tenses are formed on the base: suṇā, final ā being dropped before initial *i* and *e*, as: *suṇeyyāmi, suṇeyyāsi*, etc., *suṇissāmi, suṇissāma, suṇissasi*, etc.

(*b*) √ **sak**, to be able, belongs to this conjugation, but has developed several bases: **sakkuṇāti**, with the **k** doubled; sakkoti, by assimilation (57) = sak + no sakno = sakko + ti = sakkoti. Similarly, there is a form **sakkāti**, obtained by the same process: sak + nā = saknā-sakkā + ti = sakkāti: and still another form occurs, with short *a*: **sakkati**.

(*c*) √ **āp**, to attain, with prefix pa (pa + āp = pāp), shows three forms: **pappoti**, **pāpuṇāti**, **pāpuṇoti**. √ **gah**, to take, seize, has for base: **gaṇhā**, with metathesis (111, p. 35): gaṇhāmi, gaṇhāsi, etc.

(*d*) We have already said that the ṇ is very often *de-lingualized* (376, *d*). That is to say, many of the roots belonging to the 4th Conjugation form their bases according to the ninth conjugation of Sanskrit verbs, by adding nā to the root. For instance, from √ ci, to collect, to heap, we have: cināti, to gather; ocināti, ocinati, to pick up, to gather. *Remark that the base may be with short* a *as well as with long* ā *and that this is the case with many of the roots of this Conjugation. Cf:* sañcinati, sañcinoti, sañcināti, to accumulate.

(*e*) From √ **bhū**, we have a verb: abhisambhunati and abhisambhunoti, to obtain. The root of this Verb is said by some grammarians, to be Sanskrit √ bhṛī, but this is most improbable. Some Native grammarians give a root sambhū, found only in the Dhammapada, not perceiving it is merely a compound of prefix saṁ + √ bhū.

5th Conjugation.

402. √ **Dhū**, to shake: base **dhunā**, (377).

Active.		*Reflective.*	
Singular.	*Plural.*	*Singular.*	*Plural.*
1. dhunāmi	dhunāma,	1. dhune	dhunāmhe.
2. dhunāsi	dhunāta,	2. dhunase	dhunavhe.
3. dhunāti	dhunanti,	3. dhunate	dhunante. dhunare.

Remarks.—(*a*) Other Verbs belonging to this Class are: √ **jñā, jā, ñā** to know, base: **jānā**; √ **as**, to eat, base: **asnā**. √ **mun** = √ **man**, to think, base: **munā**.

(*b*) The student will have remarked that the 4th and 5th Conjugations very often interchange their bases. This is owing to the false analogy of Sanskrit Roots *

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* Up to date I did not know that Pali would have to be taught in the B. A. classes, but the news has been just received that it is to be taught, and that, moreover, the students in the B. A. will be required to study,

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6th Conjugation.

403. √ **kar**, to make, to do, base **karo** (378).

Present.

	Singular.	*Plural.*
1.	karomi	karoma.
2.	karosi	karotha.
3.	karoti	karonti.

Remarks.—(*a*) There are several bases of the root **kar**, as: **karo**, **kara**, **kubb**; the conjugation of this verb, as already said (378, *a*) will be given in full in the Chapter on Defective verbs.

√ **tan**, to stretch, base: **tano** (strong); weak base = **tanu**.

Present.

	Active.			*Reflective.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	tanomi	tanoma.	1.	tanve (27)	tanumhe.
2.	tanosi	tanotha.	2.	tanuse	tanuvhe.
3.	tanoti	tanonti.	3.	tanute	tanvante (27).

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to a certain extent, Sanskrit grammar, thus making its elementary teaching necessary in the F. A. The news is welcome indeed for, as scholars well know, a certain amount of Sanskrit is indispensable to a better understanding of Pali. The difficulty alluded to on page 22 of the present book, that "the difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which, the study of Pali becomes sensibly more difficult," has now been removed. To meet the new curriculum, a short treatise on Comparative Phonology and Morphology will be prepared as a companion to this grammar, which, we hope, will lighten the task of the young student.

(*b*) The roots belonging to this Class are very few.

7th Conjugation.

404. The roots of the 7th Conjugation, as has been remarked above (379), have two bases: one in *e* and one in *aya*, which are conjugated exactly like the roots of the 1st Conjugation, 3rd Class, (*See 393*).

Irregular Bases.

Some roots form their Special bases according to none of the above given rules; and they are in consequence called *Irregular*. The principal are here given:

	Special Base.		
√ gam, to go			gaccha.
√ yam, to restrain	„	„	yaccha.
√ guh, to hide	„	„	gūhe.
√ dhā, to hold	„	„	daha, dhe (391).
√ dā, to give	„	„	dajja.
√ jā, jan, to be born	„	„	jāya.
√ pā, to drink	„	„	piva.
√ ḍaṁs, to bite	„	„	ḍasa.
√ dhmā, to blow	„	„	dhama.
√ vyadh, (= vadh)	„	„	vadha.
√ sad, to sit	„	„	sīda.
√ ṭhā, to stand	„	„	tiṭṭhā.
√ is, to wish	„	„	iccha.
√ vad, to speak, say	„	„	vajja, vajje, vada, vāde.
√ mar, to die	„	„	mīya, miyya, mara.

CSL

			Special Base.
√ gah, to take, seize	,,	,,	gheppa.*
√ gam, to go	,,	,,	ghamma, gaggha.*
√ jir, to grow old, decay	,,	,,	jiya, jiyya.
√ dis, das, to see	,,	,,	dakkha, daccha.*

The Aorist.

405. The Aorist is the only true past tense in Pāli. The Personal Endings of the Imperfect and those of the Aorist have become hopelessly mixed up and the native grammarians are at a loss to differentiate the Imperfect from the Aorist; but the Aorist has generally superseded the Imperfect. There are many anomalies which the student cannot possibly understand without a slight knowledge of Sanskrit grammar; he need not however, be detained by these considerations just now. The usual Endings of the Imperfect have already been given (381); much will be achieved if he, for the present, devotes his attention to the following paragraphs.

A study of the Chapter on "Comparative Phonolgy and Morphology" will make clear to him these apparent anomalies.

406. The Aorist is supposed to be formed from the *root*, but as a matter of fact, it is formed indifferently either from the *root* or from the *base*.

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* These forms are given by the Saddanīti and the Ākhyātapadamālā. They are regularly conjugated like gaccha: *ghammami*, *ghammasi*, *ghammati*, etc.; *gagghami*, *gagghasi*, *gagghati*, etc.; *ghamme*, *ghammeyya*, *gagghe*, *gaggheyya*, etc. The bases dakkha and daccha from √*das*, *dis* are formed on the false analogy of the Future base, which we shall see when treating of the Future.

Most of the changes noticed above correspond to similar changes which occur in the 1st, 4th and 6th Conjugations of Sanskrit Verbs.

407. The desinences of the Aorist are:

Active.		Reflective.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. aṁ, ṁ, iṁ, a, ā	imha, imhā	1. a	imhe.
2. i, o, ā	ittha	2. ise	ivhaṁ.
3. ā, i, ī	uṁ, iṁsu, ū	3. ā, a	tthuṁ, atthuṁ.

Remarks.—(*a*) The student will remark, on comparing the above Endings with those of the Imperfect, that it is difficult to make out the Imperfect from the Aorist (the blending of Imperfect and Aorist is well known to students of Comparative Philology); the only criterion is, that the Imperfect is generally formed on the Special Base, and the Aorist, on the root. But even this is not an absolute criterion, and the fact remains that these two tenses can scarcely be differentiated.

(*b*) Of the above Endings, however, the most commonly used and most distinctively Aoristic are:

Sing.	*Plur.*
1. iṁ	1. imha, imhā.
2. i	2. ittha.
3. i	3. iṁsu, (isuṁ.)

(*c*) The nasal of *aṁ* is often omitted, and *a* alone remains.

(*d*) The Aorist of the great majority of verbs is formed with the desinences given in (*b*).

408. The Aorist may be divided into *three types*:

(i.) Radical Aorist.
(ii.) Stem *or* Base Aorist.
(iii.) Sigmatic Aorist.

Remarks.—(*a*) As its name indicates, the Radical Aorist is formed directly from the root.

(*b*) The stem Aorist is formed on the Special Base.

(*c*) The Sigmatic Aorist is distinguished by an *s* that comes between the root and the personal endings given in (407, *b*).

(i) *The Radical Aorist.*

409. This Aorist is not very common. We will give a few examples. Let it be first remarked that the Aorist may also take the augment *a* before it, as does the Imperfect.

410. from √ gam, and √ *gā* and *gū* (*subsidiary forms of* √ *gam*,) to go, we have :

(*a*)

	Singular.		*Plural.*
1.	agaṁ, agamā agamiṁ	1.	agumha.
2.	agā, agamā	2.	aguttha.
3.	agā, agami	3.	aguṁ. agamiṁsu.

(*b*) √ *as*, to be (with augment *a*).

	Sing.		*Plur.*
1.	āsiṁ	1.	āsimha.
2.	āsi	2.	āsittha.
3.	āsi	3.	āsuṁ, āsiṁsu

411. √ Ṭhā.

	Singular.		*Plural.*
1.	aṭṭhaṁ.	1.	aṭṭhamha.
2.	aṭṭho.	2.	aṭṭhattha.
3.	aṭṭha.	3.	aṭṭhaṁsu, aṭṭhuṁ.

GSL

Remark.—For the doubling of initial *ṭh* see 33.

412. From √ *kar* we find: *akaṁ* (1st singular), no doubt formed on the analogy of:

akā (1st, 2nd and 3rd singular); *akā* being itself from the Vedic form: *akar*, the loss of the *r* is compensated by the lengthening of the final *a*.

In the 1st singular we also have: akaraṁ, akariṁ. In the plural:

2. akattha; 3. akaruṁ, akarū, akariṁsu.

413. √ **hū** (a form of √ bhū) to be.

3rd singular: ahū, ahu, and before a vowel, ahud.
1st plural: ahumhā; 3rd plural: ahuṁ.

414. √ **dā**.

1st singular: adā, which is also 2nd and 3rd singular; in the plural we find: 3rd aduṁ, adaṁsu, adāsuṁ.

415. The augment *a* is not inseparable from the Aorist, so that we meet with such forms as: *gā=agā*, etc.

(ii) *Stem Aorist.*

416. As has already been said, this Aorist is formed on the stem or base, not on the root. The augment may or not be retained.

√ *pā*, base: piva, to drink.

Sing.	*Plur.*
1. piviṁ.	1. pivimha.
2. pivi.	2. pivittha.
3. pivi.	3. piviṁsu.

CSL

For the Reflective:

1.	pive.	1.	pivimhe.
2.	pivise.	2.	pivivhaṁ.
3.	piva, pivā.	3.	pivu, pivuṁ pivimsu, pivisuṁ.

417. The great bulk of Primitive Verbs (369) form their Aorist according to the above (*piva*); it is therefore extremely common, both with and without the augment; let it be stated once for all that this augment is of much more frequent occurrence in prose than in poetry; in the latter its retention or its rejection is regulated by metrical exigencies. We will give a few more examples:

√ **bhuj** to eat, base: bhuñja √ **gam**, to go, base: gaccha.

	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	bhuñjiṁ	bhuñjimha. buñjimhā.	1.	gacchiṁ	gacchimha. gacchimhā.
2.	bhuñji	bhuñjittha.	2.	gacchi	gacchittha.
3.	bhuñji	bhuñjiṁsu.	3.	gacchi gañchi	gacchiṁsu.

(iii) *Sigmatic Aorist.*

418. The Sigmatic Aorist is formed by inserting an s between the radical vowel or the vowel of the base and the personal endings given above (407, *b*).

419. So that we obtain the following desinences:

	Singular.		*Plural.*
1.	siṁ (=s+iṁ).	1.	simha (=s+imha).
2.	si (=s+i).	2.	sittha (=s+ittha).
3.	si (=s+i).	3.	suṁ (=s+uṁ).

CSL

420. As will be readily understood, this formation of the Aorist is used with roots ending in vowels, and the *s* is inserted to join the endings to the root or to the base. It will be seen lower down, however, that they are added also to some roots ending in a consonant, when the *s* becomes assimilated to that consonant.

421. The sigmatic desinences are used mostly with the *Derivative Verbs*, principally the Causative Verbs (See: *Derivative Conjugation*), which end in the vowel *e*. The verbs of the 7th Conjugation, which also end in *e*, form their Aorist in the same way.

EXAMPLES.

(*Causative Verbs*).

422. √ **hā**, to abandon, Causative base: hāpe.
√ **tas**, to tremble, Causative base: tāse.

	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	hāpesiṁ	hāpesimha.	1.	tāsesiṁ	tāsesimha.
2.	hāpesi	hāpesittha.	2.	tāsesi	tāsesittha.
3.	hāpesi	hāpesuṁ.	3.	tāsesi	tāsesuṁ.

Remark.—In the 3rd plural. the form in iṁsu is also frequent: hāpesiṁsu, tāsesiṁsu.

(*Verbs of the 7th Conjugation*).

423. √ **cur**, to steal, base: core. √ **kath**, to tell, base: kathe.

	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	coresiṁ	coresimha.	1.	kathesiṁ	kathesimha.
2.	coresi	coresittha.	2.	kathesi	kathesittha.
3.	coresi	coresuṁ. coresiṁsu.	3	kathesi	kathesuṁ. kathesiṁsu.

CSL

Remarks.—(*a*) To the base in *aya*, the Endings given in (407, *b*) may be added directly without the insertion of sigmatic *s*, so that we have also:

	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	corayiṁ	corayimha.	1.	kathayiṁ	kathayimha.
2.	corayi	corayittha.	2.	kathayi	kathayittha.
3.	corayi	corayuṁ. corayiṁsu.	3.	kathayi	kathayuṁ. kathayiṁsu.

(*b*) This holds good for the Causative Verbs, which have also a base in *aya*.

424. The Sigmatic Aorist desinences are placed after some roots which do not belong to the 7th Conjugation or to the Derivative Verbs:

(i) After roots ending in a vowel, with or without the augment *a*:

(ii) After some roots ending in a consonant, in which case, the usual rules of assimilation (85) are strictly applied.

EXAMPLES OF (i).

√ **dā**, to give: adāsiṁ, adāsi, adāsimha, etc.

√ **ṭhā**, to stand: aṭṭhāsiṁ, aṭṭhāsi, aṭṭhāsimha, etc.

√ **hā**, to abandon: ahāsiṁ, ahāsi, ahāsimha, etc.

√ **su**, to hear, assosiṁ, assosi, assoshimha, etc.

√ **yā**, to go: yāsiṁ, yāsi, yāsimha, etc.

Remark.—From an illusory √ *ka* (= √ *kar*, to do), we find: *akāsiṁ, akāsi, akāsimha*, etc.

From √ *ña*, to know: aññāsiṁ, aññāsi, aññāsimha, etc.

EXAMPLES OF (ii).

425. At a first reading, the student had perhaps better leave unnoticed the few references to Sanskrit Grammar which will be found in the next few paragraphs. Let him merely assume the forms as they are given: the more advanced student ought, of course, to read them with attention. The chapter on Comparative Phonology will greatly help him in understanding the various changes in the root, which we will now bring to his notice.

426 The *s* (initial) of Sigmatic desinenses, as above given (419), assimilates itself to the last consonant of the root according to the usual rules of assimilation.

(*a*) From √ **dis** = Sanskrit √ dṛç, we find *addakkhi* = Sanskrit adrak-ṣ-is.

The following forms are also found: *addakkhī*, *adakkhi*, *dakkhi*.

(*b*) From √ **sak**, to be able, = Sanskrit √ çak, we have *sakkhi*, *asakkhi*; Sanskrit = çak-ṣ-is.

(*c*) √ **kus**, to revile = Sanskrit √ kruç, gives *akkocchi*, but *akkosi*, without the Sigmatic *s*, is also met with.

(*d*) √ **bhañj**, to break, gives Aorist *bhaṅkhi*.

Remark.—The above examples will, I think, be sufficient to make the student understand the nature of the changes which occur in the formation of the Sigmatic Aorist when the roots end in a *consonant*; this consonant is generally *s* (= Sanskrit *ç*) and sometimes *j*. In Sanskrit, final *ç* (= Pāli *s*) is regularly changed to *k* before the initial *s* of verbal endings thus giving the group kṣa, which in Pāli becomes kkha. Again, by another rule of Sanskrit phonetics, final *j* becomes *g*, and as no word can end in a mute sonant, this *g* is changed to its corresponding surd, that is to *k*.

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This class of the Sigmatic Aorist, however, is not numerous.

System of the Perfect.

427. As has been seen, the Perfect System consists of the Perfect tense and the Perfect Participle. The participle will be treated of in the chapter on Participles.

428. The Perfect is characterized by the *reduplication* of the root. The rules have already been given (372) and should now be read over carefully.

429. The endings are:

Perfect.

	Active.			*Reflective.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	a	mha.	1.	i	mhe.
2.	e	ttha.	2.	ttho	vho.
3.	a	u.	3.	ttha	re.

Remarks.—(*a*) Roots ending in a consonant insert an *i* before the above endings *beginning with a consonant.*

(*b*) The Perfect is of very rare occurence.

430. √ **pac**, Perfect base: papac. √ **bhū**, Perfect base: babhūv.

	Active.			*Active.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	papaca	papacimha.	1.	babhūva	babūvimha.
2.	papace	papacittha.	2.	babhūve	babhūvittha.
3.	papaca	papacu.	3.	babhūva	babhūvu.

Reflective.

	Sing.	*Plur.*
1.	papaci	papacimhe.
2.	papcittho.	papacivho.
3.	papacittha.	papacire

Reflective.

	Sing.	*Plur.*
1.	babhūvi	babhūvimhe.
2.	babhūvittho.	babhūvivho.
3.	babhūvittha.	babhūvire.

The Future System.

431. This system includes the Future, the Conditional and the Future Participle. The Participle will be considered in a special chapter.

432. The Future System has for special characteristic the sign: *ssa* inserted between the root and the personal endings.

Remarks.—(*a*) The Future System is frequently formed on the Present base.

(*b*) The vowel *i* is often inserted between the *ssa* and the root or base; in this case the final vowel of the root or base is dropped.

(*c*) When the *ssa* is added directly to a root ending in a consonant, the same changes which occur in the Aorist occur also in the Future System, through the assimilation of the initial *s* of *ssa*.

433. The Personal Endings for the Future are:

Active.

	Sing.	*Plur.*
1.	mi	ma.
2.	si	tha.
3.	ti	nti.

Reflective.

	Sing.	*Plur.*
1.	ṁ	mhe.
2.	se	vhe.
3.	te	nte, re.

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Remarks.—(*a*) It will be seen that in the Active the endings are the same as those of the Present Indicative (381).

(*b*) Before *mi*, *ma* and *mhe* the *a* of *ssa* is *lengthened*.

EXAMPLES.

434. (i) without connecting vowel i.

(*a*) √ *i*, to go, special base *e* (390), future base : essa.

	Active. *Sing.*	*Active.* *Plur.*		*Reflective.* *Sing.*	*Reflective.* *Plur.*
1.	essāmi	essāma.	1.	essaṁ	essāmhe.
2.	essasi	essatha.	2.	essase	essavhe.
3.	essati	essanti.	3.	essate	essante.

√ *nī*, to lead, special base *ne* (371, 3), future base : nessa.

Singular : *nessāmi*, *nessasi*, *nessati* : Plural *nessāma*, *nessatha*, *nessanti*, etc.

(*b*) √ ṭhā, to stand, Singular : *thassāmi*, *thassasi*, *thassati* : Plural : *ṭhassāma*, *ṭhassatha*, *ṭhassanti*, etc.

Remark.—In the above *ssa* is added directly to the root. for the shortening of radical *a* see (34). Again :

√ **dā**, to give, Singular : *dassāmi*, *dassasi*, *dassati*, *dassama*, *dassatha*, *dassanti*.

(ii) with connecting vowel i.

(*c*) √ **bhū**, to be, special base bhava, future base : bhavissa.

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	Active.			*Reflective.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	bhavissāmi	bhavissāma.	1.	bhavissaṁ	bhavissāmhe
2.	bhavissasi	bhavissatha.	2.	bhavissase	bhavissavhe.
3.	bhavissati	bhavissanti.	3.	bhavissate	bhavissante.

(iii) with assimilation of **ssa**.

(*d*) √ **bhuj**, to eat, gives bhokkha as future base (=Sanskrit √ bhuj=bhok+sya = bhokṣya) and we have: *bhokkhati*, *bhokkhate*, *bhokkhaṁ*, etc.

√ **chid**, to cut, gives: checcha (Sanskrit √ chid= chet+ṣya=chetṣya), then: *checchāmi*, *checchasi*, *checchati*, etc.

√ **dis**, to see, gives a future base: dakkha (=Sans. √ dṛç=drak+sya=drakṣya): from this we find: *dakkhati*, but more frequently *dakkhiti*. Similarly from root √sak, to be able, is obtained *sakkhiti*.

435. *A double future* is also found formed from bases like bhokkha, dakkha, which as has been just now explained, are already future, by adding to them ssa with the connection vowel—*i*.

EXAMPLES.

√ **sak**, future base: sakkha, *sakkhissāmi*, *sakkhissasi*, *sakkhissati*, *sakkhisāma*, etc.

436. from hoti, the contracted form of bhavati, to be, we find the following numerous forms for the future:

Singular.

1. hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissāmi, *I shall be.*
2. hesi, hehisi, hohisi, hessasi, hehissasi, hohissasi, *Thou wilt be.*
3. heti, hehiti, hohiti, hessati, hehissati, hohissati, *He will be.*

Plural.

1. hema, hehāma, hohāma, hessāma, hehissāma, bohissāma, *We shall be.*

2. hetha, hehitha, hohitha, hessatha, hehissatha, hohissatha, *You will be.*

3. henti, hehinti, hohinti, hessanti, hehissanti, hohissanti, *They will be.*

√ **kar**, to do, gives:

Sing.	*Plur.*
1. kāhāmi, I shall do.	1. kāhāma, we shall do.
2. kāhasi, kāhisi, thou will do.	2. kāhatha, you will do.
3. kāhati, kāhiti, he will do.	3. kāhanti, kāhinti, they will do.

The Conditional.

437. The Conditional takes the augment *a*, before the root.

438. The personal endings are as follows:

	Active.		*Reflective.*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	ssa	ssamhā	ssaṁ	ssāmhase.
2.	sse, ssa, ssasi,	ssatha	ssase,	ssavhe.
3.	ssā, ssa, ssati	ssaṁsu	ssatha	ssiṁsu.

Remark. The above endings are generally joined to the root or the base by means of the connecting vowel *i*.

√ **pac**, to cook:

	Active.			*Reflective.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	apacissaṁ	apacissamhā	1.	apacissaṁ	apacissāmhase.
2.	apacisse apacissa apacissi	apacissatha	2.	apacissase	apacissavhe.
3.	apacissā apacissa apacissati	apacissaṁsu	3.	apacissatha	apacissiṁsu.

Remarks.—(*a*) The conditional may be translated by "If I could cook," "If I should cook," etc.,

(*b*) The conditional is not very frequently used.

THE PARTICIPLES.

(*a*). *Present Participle.*

ACTIVE.

439. All participles are of the nature of verbal adjectives, and must agree with their nouns, in number, gender and case.

440. The terminations of the *present participle active* are: **nta**, **aṁ** or **ṁ**; nta and ṁ are added to the *base*, aṁ is added to the *root*.

EXAMPLES.

Root.	*Base.*	*Pres. Part. Act.* (*base*).		
√pac, to cook,	paca	pacaṁ,	pacanta,	cooking.
√kar, to do,	karo	karaṁ,	karonta,	doing.
√chid, to cut,	chinda,	chindaṁ,	chindanta,	cutting.
√bhaṇ, to say,	bhaṇa,	bhaṇaṁ,	bhaṇanta,	saying.
√bhū, to be,	bhava,	bhavaṁ,	bhavanta,	being.
√pā, to drink,	piva,	pivaṁ,	pivanta	drinking.

CSL

441. Verbal bases ending in **e** (1st. Conj. 3rd. Division; 7th. conj. and causal bases *) which have also another base in aya, take only the termination **nta** after the base in *e*, and both **nta** and **ṁ** after the base in **aya**.

EXAMPLES.

(*1st. and 7th. Conjugations.*)

Root.	*Base.*	*Pres. Part. Act. (base.)*
√cur, to steal,	core, coraya,	corenta, corayaṁ, corayanta.
√kath, to tell,	kathe, kathaya,	kathenta, kathayaṁ, kathayanta.
√nī, to lead,	ne, naya,	nenta, nayaṁ, nayanta.
√ji, to conquer,	je, jaya,	jenta, jayaṁ, jayanta.

(*Causative.*)

Root.	*Caus. Base.*	*Pres. Part. Act. Base.*
dhar, to hold	dhāre, dhāraya,	dhārenta, dhārayaṁ dhārayanta.
	dhārāpe, dhārāpaya,	dhārāpenta, dhārāpayaṁ, dhārāpayanta.
mar, to die,	māre, māraya,	mārenta, mārayaṁ, mārayanta.
	mārāpe, mārāpaya,	mārāpenta, mārāpayaṁ, mārāpayanta.
chid, to cut,	chede, chedaya	chedenta, chedayaṁ, chedayanta.
	chedāpe, chedāpaya,	chedāpenta, chedāpayaṁ, chedāpayanta.

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* *See "Derivative or Secondary Conjugation."*

GSL

442. Bases in ṇā, ṇo, uṇā, uṇo (4th Conj.) and nā (*5th Conj.*) generally take the termination **nta**.

EXAMPLES.

Root.	*Base.*	*Pres. Part. Act.* (*Base*).
su, to hear,	suṇā, suṇo,	suṇanta, suṇonta.
kī, to buy,	kiṇā,	kinanta.

443. The stem or base of this Present Participle is in *at*, or *ant* as:

Root.	*Pres. Part.*	
	Stem.	*Nom Sing. Masc.*
√ pac,	pacat, pacant	pacaṁ, pacanto.
√ car,	carat, carant	caraṁ, caranto.
√ bhaṇ,	bhaṇat, bhaṇant	bhaṇaṁ, bhaṇanto.

444. The Feminine is formed by adding **ī** to the stems or bases in **at** and **nta**.

445. The Neuter is in ṁ like the masculine.

EXAMPLES.

Root.	*Stems.*	*Masc.*	*Fem.*	*Neut.*
√ **pac**	pacat pacanta	pacaṁ pacanto	pacatī pacantī	pacaṁ. pacantaṁ.
√ **chid**	chindat chindanta	chindaṁ chindanto	chindatī chindantī	chindaṁ. chindantaṁ.

446. These participles are declined like mahā (226) in the Masculine, Feminine and Neuter.

The Present Participle may often be translated by "when..., while"... etc.

Reflective Participle.

447. The Reflective Participle is formed by the addition of **māna** to the *base*. It is declined like *purisa*, *kaññā*, and *rupaṁ*.

EXAMPLES.

Reflective Participle.

Root.	*Masculine*	*Feminine*	*Neuter*
√ pac	pacamāno	pacamānā	pacamānaṁ.
√ car	caramāno	caramānā	caramānaṁ.
√ dā	dadāmāno	dadāmānā	dadāmānaṁ.
√ su	suṇamāno	suṇamānā	suṇamānaṁ.

448. Another Reflective Participle, much less frequent that the above, is formed by adding **āna** to the *root*. It is declined like that in māna.

EXAMPLES.

Reflective Participle.

Root.	*Masculine.*	*Feminine.*	*Neuter.*
√ pac	pacāno	pacānā	pacānaṁ.
√ car	carāno	carānā	carānaṁ.
√ dā	dadāno	dadānā	dadānaṁ;

Remark. As may be seen from the last example, dadāna, this participle may also be formed *from the base.*

The Future Participle.

449. The future participle is either active or reflective.

(*a*) In the active, it takes the endings of the present participle active, *nta, ṁ* (or *aṁ*), and is declined like mahā.

(*b*) In the reflective, the endings are: *māna* and *āna*, and it is declined like purisa, kaññā and rūpaṁ.

(*c*) All these endings are added to the future base

EXAMPLES.

(i) *Future Participle Active.*

Roots.	*Masculine.*	*Feminine.*	*Neuter.*
√ pac	pacissaṁ	pacissatī	pacissaṁ.
	pacissanto	pacissantī	pacissantaṁ.
√ car	carissaṁ	carissatī	carissaṁ.
	carissanto	carissantī	carissantaṁ.
√ su	suṇissaṁ	suṇissatī	suṇissaṁ.
	suṇissanto	suṇissantī	suṇissantaṁ.

(ii) *Future Participle Reflective.*

√ pac	pacissamāno	pacissamānā	pacissamānaṁ.
	pacissāno	pacissānā	pacissānaṁ.
√ car	carissamāno	carissamānā	carissamānaṁ.
	carissāno	carissānā	carissānaṁ.
√ su	suṇissamāno	suṇissamānā	suṇissamānaṁ.
	suṇissāno	suṇissānā	suṇissānaṁ.

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The Passive Perfect Participle.

450. This participle is very widely used. It is formed from the root by affixing to it the suffix **ta** or the suffix **na**.

Remark.—The suffix *ta* is by far the most commonly used in the formation of this participle.

451. **ta** is affixed in several ways:

(i) If the root end in a vowel, it is added directly without any change taking place in the root.

(ii) When the root ends in a consonant, *ta* may be joined to it by means of connecting vowel *i*.

(ii) When the root ends a consonant, *ta* may become assimilated to it according to the usual rules.

Remark.—At this stage, the student ought to read carefully the chapter on Assimilation, (p. 22 ff).

EXAMPLES.

452. (i) Roots ending in a vowel.

Root.	*Present.*	*Pass. Perf. Part.*
√ nahā, to bathe	nahāyati, he bathes	nahāta, bathed.
√ bhū, to be, become.	bhavati, he is, becomes	bhūta, been, become.
√ nī, to lead	neti, nayati, he leads	nīta, led.
√ ji, to conquer	jeti, jayati, he conquers.	jita, conquered.
√ ci, to collect	cināti, he collects	cita, collected.
√ bhī, to be afraid.	bhāyati, he is afraid	bhīta, afraid, frightened.
√ yā, to go, undergo.	yāti, he goes	yāta, gone, undergone.
√ ñā, to know	jānāti, he knows	ñāta, known.

Remarks.—There are a few exceptions to roots in final *ā*.

√ **pā**, to drink, makes **pita**, drunk.

√ **ṭhā**, to stand, makes **ṭhita**, stood, standing.

√ **dhā**, to hold, becomes **hita**, held.

√ **dā**, to give, **dinna**, given.

(ii). Roots ending in a consonant and taking vowel *i* before *ta*.

Root.	*Present.*	*Pass. Perf. Part.*
pac, to cook	pacati, he cooks	pacita, cooked.
cal, to shake	calati, he shakes	calita, shaken.
gah, to take	gaṇhāti, he takes	gahita, taken.
kapp, to arrange	kappeti, he arranges	kappita, arranged.
khād, to eat	khādati, he eats	khādita, eaten.
likh, to write	likhati, he writes	likhita, written.
maṇḍ, to adorn	maṇḍeti, he adorns	maṇḍita, adorned.
gil, to swallow	gilati, he swallows	gilita, swallowed.
kath, to tell	katheti, he tells	kathita, told.

Remarks.—(*a*) Participles like pacita, calita, etc., are declined like purisa, kaññā and rūpaṁ.

(*b*) In the *neuter*, these participles are often used as nouns :

√ **has**, to smile, Passive Perfect Participle : hasita, smiled, *neuter* : hasitaṁ, a smile.

√ **gajj**, to thunder, Passive Perfect Participle : gajjitta, thundered, *neuter* : gajjitaṁ, the thunder.

√ **jīv**, to live, Passive Perfect Participle : jīvita, lived, *neuter* : jīvitaṁ, life.

(iii) *ta* assimilated to the root.

453. The suffix *ta* assimilates, or is assimilated to, the last consonant of the root:

Root.	*P. P. P.*	*rules of assimilation.*
√ bhuj, to eat	bhutta, eaten	(59, *a*).
√ muc, to free	mutta, freed	(59, *b*).
√ is, to wish	iṭṭha, wished	(59, ii, iii).
√ kas, to plough	kaṭṭha, ploughed	(92).
√ das, to bite	daṭṭha, bitten	(92).
√ dam, to tame	danta, tamed	(67).
√ kam, to proceed	kanta, proceeded, gone	(67).
√ rudh, to obstruct	ruddha, obstructed	(63).
√ budh, to know	buddha, known	(63).
√ labh, to obtain	laddha, obtained	(63, *Remark*).
√ majj, to polish	maṭṭha (also: maṭṭa), polished	(59, i).
√ muh, to err	mūḷha, erred (also: muddha.)	(100, 101, 102).
√ ruh, to ascend	rūḷha, ascended	(*do, do, do*).
√ lih, to lick	liḷha, licked	(*do, do, do*).
√ jhas, to hurt	jhatta, hurt	(94).
√ pat, to fall	patta, fallen	(62).
√ tap, to burn	tatta, burned	(64, i).
√ duh, to milk	duddha, milked	(100).

454. (*a*) Roots in *r* generally drop the *r* before *ta*

EXAMPLES.

√ kar, to make	kata made	(81).
√ sar, to remember	sata, remembered	(81).
√ mar, to die	mata, dead	(81).

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455. (*b*) Roots in *n* generally drop final *n* before *ta*,

EXAMPLES.

√ man, to think	mata, thought.
√ khan, or khaṇ, to dig	khata (also: khāta, from a collateral form khā=khan), dug.
√ han, to kill	hata, killed.

456. (*c*) sometimes final *m* is also dropped.

EXAMPLES.

√ gam, to go	gata, gone.
√ ram, to sport	rata, amused, delighted

457. (*d*) In a few cases, final *r* linguilizes the following *t*, as:

√ har, to seize, carry	haṭa, seized, carried.

458. √ Pass. Perf. Part. which take *na*.

The suffix *na* is much less common than *ta*, and like it:

- (i) It may be joined to the root by means of connecting vowel *i*, *or*
- (ii) it may be joined directly to roots ending in a vowel;
- (iii) when added directly to roots ending in a consonant, that consonant is assimilated to the *n* of *na*.

Remark. *na* is added generally to roots in *d* and *r*.

459. EXAMPLES OF (i)

Root.	*Pass. P. P.*	*rules of assimilation.*
√ sad, to settle	sinna, settled	(69, ii, iii).

Remark. The form *sinna* is found only for the verb nisīdati, to sit down, = √ sad + ni (prefix); when √ sad is preceded by other prefixes, the Passive Perfect Participle assumes the form: *sanna*, as,

sad + ava = Passive Perfect Participle *avasanna*, sunk, settled.

sad + pa = Passive Perfect Participle: *pasanna*, settled.

(*Note that the base of root sad is sīda.*)

√ chid, to cut,	chinna, cut	(69, ii, iii).
√ chad, to cover	channa, covered	(*do*).
√ dā, to give	dinna, given	(*do*).

In this last example, ā of the root has been dropped, and the *n* doubled to compensate for its loss, the form *datta*, given. (= dā + ta, with the *t* doubled to make up for the shortening of ā), is found sometimes.

Remark. It will be seen from the above four examples that the insertion of *i* is to a great extent optional.

√ tar, to cross	tiṇṇa, crossed	(83).
√ car, to wander	ciṇṇa, wandered	(*do*).
√ kir, to scatter	kiṇṇa, scattered	(*do*).

Remark. In these examples, *i* is inserted and then *n* reduplicated and lingualized according to rule (83).

460. EXAMPLES OF (iii)

Root.	*P. P. P.*	*rules of assimilation.*
√ bhaj, to break	bhagga, broken	(57).
√ vij, to be agitated	vigga, agitated	(57).

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In these two examples, final j of the root, having become, against the usual phonetic laws, *g*, the *n* of suffix *na*, is assimilated to it by rule 57. (426, *Remark*).

√ lag, to adhere   lagga, adhered   (57).

461. EXAMPLES. OF (ii)

√ lī, to cling to, līna, clung to.

√ lū, to cut, reap, lūna, reaped, cut.

√ khi, to decay, cease, khīna, decayed. (final *i* is lengthened).

√ gilā, (glā, 113), to be ill, gilāna, ill.

√ hā, to be weak, low, hīna, low, wasted, inferior.

In the last example, radical ā is replaced by ī.

462. A few Passive Perfect Participles are irregular, such as: jhāma, burnt, from √ jhā, to burn; phulla, expanded, split, from √ phal, to expand, split; but these are properly speaking derivative adjectives used as participles.

463. Sometimes two forms of the Passive Perfect Participles for the same root are met with:

√ lag, to adhere, P. P. P. lagga and lagita.

√ gam, to go, P. P. P. gata and gamita.

√ dā, to give, P. P. P. dinna and datta.

√ kas, to plough, P. P. P. kaṭṭha and kasita.

464. The participles in *ta* and *na* are declined like *purisa, kaññā and rūpaṁ.*

Perfect Participle Active.

465. The perfect participle *active,* is formed by adding *vā* to the Passive Perfect Participle.

EXAMPLES.

Root.	*P. P. P.*	*P. P. A.*
√ pac, to cook	pacita, cooked,	pacitavā, having cooked.
√ bhuj, to eat,	bhutta, eaten,	bhuttavā, having eaten.
√ kar, to do,	kata, made,	katavā, having made.

Remarks.—(*a*) These Perfect Participles Active are declined like guṇavā, *ex.*, *pacitavā*, *pacitavatī* or *pacitavantī*, *pacitavaṁ* or *pacitavantaṁ*

(*b*) The P. P. Active is also formed with suffix *vī* (231), in this case the *a* before vī is lengthened to ā. They are declined like medāvī, 235 (that is, like *dandi nadī and vari*). as: pacitāvī having cooked; bhuttāvī, having eaten.

Future Passive Participle.

466. This participle, also called *participle of necessity*, *potential participle* and *gerundive*, is formed by adding to the root the suffixes: *tabba*, *ya*, *anīya*, and *iya*.

Remarks.—(*a*) Roots ending in u, ū, generally form the F. P. P. from the special base.

(*b*) This participle is passive in sense, expresses *suitability*, *fitness*, *propriety* and may be translated by: "*fit to be*..." "*must be*..." "*ought to be*"..."*to be*" that which is expressed by the root.

(*c*) These participles, like those already treated of, are adjectives and are treated as such; they are declined like *purisa*, *kaññā* and *rupaṁ*.

TABBA.

467. This suffix is the most common. It is added:

(i) Directly to roots ending in a vowel.

(ii) To roots ending in a consonant, it may be joined by means of connecting vowel *i*.

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(iii) When added directly—without connecting vowel i—to roots ending in a consonant, initial *t* of *tabba* is assimilated to or assimilates the last consonant of the root in exactly the same manner as in the formation of the Passive Perfect Participle.

EXAMPLES OF (i).

Root.	*Fut. P. P.*
√ hā, to abandon,	hātabba, fit to be, that ought to, that must be abandoned.
√ dā, to give,	dātabba, fit to be, that ought to, that must be given.
√ pā, to drink	pātabba, fit to be, that ought to be, drunk.

Remarks.—(*a*) Roots ending in *i*, *ī*, change *i*, *ī* to *e* before tabba:

√ nī, to lead,	netabba, fit to be, that must be, led.
√ ji, to conquer,	jetabba, fit to be, that must be, conquered.
√ i, to go,	etabba, fit to be, that must be, gone to.

(ii) Roots in *u*, *ū* form the Fut. P. P. *on the Special Base*:

Root.	*Fut. P. P.*
√ bhū, to be,	bhavitabba, fit to be, that ought to, that must, be.
√ ku, to sing,	kavitabba, fit to be, that ought to, that must be, sung.

In the case of root *su*, to hear, we find the *u* merely strengthened: sotabba, fit, *etc.*, to be heard.

EXAMPLES OF (ii).

Root.	*Future Present Participle.*
√ pac, to cook,	pacitabba, fit to be, that ought to, that must be, cooked.

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√ khan, to dig,	khanitabba, fit to be, that ought to, that must be, dug.
√ pucch, to ask,	pucchitabba, fit to be, that ought to, that must be, asked.

EXAMPLES OF (iii).

√ gam, to go,	gantabba, fit, *etc.*, to be gone to. (67.)
√ kar, to do,	kattabba, (80); kātabba (82), fit *etc.*, to be done.
√ labh, to receive,	laddhabba, fit, *etc.*, to be received. (63, *Remark.*)

YA.

468. The initial *y* becomes assimilated to the last consonant of the root according to the usual rules of Assimilation (70 *ff*). Sometimes the radical vowel is strengthened.

EXAMPLES.

Root.	*Fut. P. P.*	*Rules of Assimilation.*
√ gam, to go,	gamma, fit, proper, *etc.*, to be gone to.	(71, i.)
√ sak, to be able,	sakka, able to be done.	(70.)
√ khād, to eat, chew	khajja, that can be chewed.	(71, vi.)
√ vaj, to avoid,	vajja, that ought to be avoided.	(70, 74.)
√ bhū, to be,	bhabba, that ought to be = proper, possible.	(77.)

In this last example, the radical vowel *ū* has been strengthened before *ya*· bhū + ya = bhav + ya = bhavya = bhabba.

√ labh, to obtain,	labbha, fit, worthy to be obtained.	(70.)

√ bhuj, to eat,	bhojja, to be eaten = eatables, food.	(70.)
√ bhid, to break,	bhijja, to be broken.	(71, vi.)
√ lih, to lick, sip,	leyya, to be licked, sipped.	(98, *Remark.*)
√ has, to laugh,	hassa, fit to be laughed at.	(76.)
√ gah, to take,	gayha, that can be taken, seized.	(78, 11.)

(*a*) *ya* is, in a few cases, joined to the root by means of vowel *i*. For instance:

√ kar, to do, make, we have, kāriya, that ought to be, or can be done, with lengthening of radical *a*.

kayya that ought, *etc.*, to be done, with assimilation of final *r* to *ya*.

kayira, that ought, *etc.*, with metathesis (111.)

√ bhar, to support, bhāriya, that ought to be maintained, with lengthening of radical *a*.

(*c*) After roots ending in *ā* long, initial *y* of *ya* is doubled and final *a* of the root is changed to *e*.

EXAMPLES.

√ hā, to abandon,	heyya, to be abandoned, that ought to be abandoned.
√ pā, to drink,	peyya, that can, may, or ought to be drunk.
√ dā, to give,	deyya, to be given, that ought to or can be, given,

(*c*) *ya* is likewise doubled after roots in *i*, *ī* and the *i* or *ī* is changed to *e*.

EXAMPLES.

√ nī, to lead	neyya, to be led, that ought to be led.
√ ji, to conquer	jeyya, to be conquered, that can be conquered.

ANIYA.

469. The suffix *aniya* is added to the root *or* to the base.

EXAMPLES.

Root.	*Future Past Participle.*
√ pac, to cook	pacanīya, fit to be cooked.
√ pūj, to honour	pūjanīya, worthy to be honoured.
√ kar, to do, make	karaṇīya, that ought to be made or done.

(*Observe that the* n *is lingualized thorugh the influence or radical* r, 83).

√ bhū, to be (base: *bhava*) bhavanīya, that ought to be.

The Gerund.

470. The gerund is formed by means of suffixes: *tvā*, *tvāna*, *tūna*, *ya*, and *tya*. It is indeclinable and partakes of the nature of a participle.

Remarks.—(*a*) The suffix tvā is the most commonly met with; tvāna, tūna, and sometimes tūnaṁ, are used as substitutes of tvā and are met with in poetry much more than in prose.

(*b*) *ya*, is not so restricted in use as *tvāna* and *tūna*.

(*c*) *tya* which becomes regularly *cca* (74, iv), is merely a form of *ya*, initial *t* being inserted between the gerundial suffix *ya* and a *root ending in a vowel* (*ex.*, pa + √ i, to depart + ya = pa + i + t + ya = petya = pecca, having departed. 110).

In Pali, *ya* is added indiscriminately to simple roots or to roots compounded with prefixes: but, as in Sanskrit (in which it is never used after simple roots), it is much more common after compound verbs.

Tvā, Tvāna, Tuna.

471. The suffix *tvā* may be:

(i) Joined to the root by means of connecting vowel i.

(ii) The initial *t* of the suffix is, in a few cases, assimilated to the last consonant of the root.

(iii) The vowel of the root is guṇated.

(iv) Sometimes the last consonant of the root is dropped before suffixes *tvā*, *tvāna* and *tūna*

(v) The final long vowel of a root is shortened before these suffixes.

(vi) The suffixes are added to the special base as well as to the root

EXAMPLES.

Root.	*Gerund.*
√ pac, to cook,	pacitvā, having cooked. (i).
√ khād, to eat,	khāditvā, having eaten. (i).
√ labh, to obtain,	laddhā, obtained. (ii). (63, *Remark.*) labhitvā, having obtained. (i).

Root.	*Gerund.*
√ nī, to lead,	netvā, having led. (iii).
√ chid, to cut,	chetvā having cut. (iii,iv).
√ kar, to make,	katvā, having made (iv).
√ ṭhā, to stand, remain,	ṭhitvā, having stood, remained (i).
√ bhī, to fear,	bhitvā, having feared, fearing (v).
√ dā, to give,	datvā, having given. (v).
√ bhuj, to eat,	bhutvā, having eaten. (iv).
√ āp + pa = pāp, to get,	patvā, having got. (iv, v).
√ ji, to conquer,	jitvā, jetvā, having conquered.(iii).

Remark. From root ṭhā, we have also: ṭhatvā; from √ dā, daditvā, daditvāna; from √ kar: kātūna, kattūna; from √ kam, to step, to proceed: nikkamitvā, nikkamitūna; √ su, to hear: sutvā, sotūnaṁ, suṇitvā, suṇitvāna.

Ya, Tya.

472. (i) *ya* is used mostly with roots compounded with prefixes.

(ii) in a few cases it used with simple roots.

(iii) *tya* is regularly changed to *cca.*

(iv) *ya* is added directly to roots ending in long ā.

(v) *ya* may be added to the Special Base.

(vi) *ya* is assimilated to the last consonant of the root.

(vii) *ya* may be joined to the root or to the base by means of *i*.

EXAMPLES.

√ siñc, to sprinkle,	nisiñciya, having besprinkled. (i, vii).
√ jā, to know,	vijāniya, having known, discerned. (i, v, vii).

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√ ikkh, to see,	samekkhiya, having reflected. (i, vii).
√ cint, to think,	cintiya, having thought. (ii, vii).
√ bhuj, to eat,	bhuñjiya, having eaten. (v, ii, vii).
√ dā, to give,	ādāya, having given. (i, iv).
√ hā, to abandon,	vihāya, having abandoned. (i, iv).
√ ñā, to know,	abhiññāya, having known. (i, iv).
√ gah, to take,	gayha, having taken. (ii,).
√ gam, to go,	gamma, having gone. (vi, 71 ; ii).
√ vis, to enter,	pavissa, having entered. (vi, i).
√ sad, to sit down,	nisajja, having sat. (vi, 71, 74).
√ sad, to sit down,	nisīdiya, having sat. (i, vii, v). (*See*).
√ kam, to tread,	akkamma, having trodden. (vi, 71 ; 33, 35).
√ i, to go,	pecca, having gone, departed. = pa+i+tya. (21, i; 74, iv).
√ i, to go,	abhisamecca, having comprehended, = abhi + sam+ā+i + tya. (21, i).
√ han, to strike,	āhacca, having struck, = ā + han + tya, final n being dropped before initial *t*. (*n*, dropped before *t*).
√ han,	upahacca, having vexed, = upa + han + tya. (*See* last remark).
√ han,	uhacca, having destroyed, = u + han + tya. (*See* last remark).
√ i, to go,	paṭicca, following upon, from, = paṭi + i + tya.
√ har, to take away,	āhacca, having reached, attained, = ā + har + tya. (81).

This last should not be confounded with the gerund from √ han, given above.

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Remarks.—(*a*) Sometimes the gerund having been formed by means of *ya*, the *ya* is dropped, the root alone remaining, as:

abhiññā, having known, = abhiññāya.

paṭisaṅkhā, having pondered, = paṭisaṅkhāya.

anupādā, not having clung, not clinging, = anupādāya (an + upa + ā + √ dā + ya).

(*b*) Some roots seem to take a compound gerundial suffix, made up of *ya* and *tvā*, and joined to the root by means of *i*, as:

āruyhitvā (√ ruh), having ascended.

ogayhitvā (√ gāh = gah), having dived, = ogayha, ogāhitvā.

(*c*) There are some anomalous forms:

disvā, from √ dis, to see = having seen.

daṭṭhu = disvā.

anuvicca, from √ vid, to know = having known, final *d* being dropped before *tya*.

pappuyya, from √ āp + pa = pāp, to obtain = pāpayitvā.

vineyya, from √ *nī*, having removed.

niccheyya, from √ *nīs* = having ascertained.

In these last three examples the *y* has undergone reduplication.

atisitvā, from √ sar = Sanskrit sṛ (?), having approached, having excelled.

(*d*) The student will have remarked that several forms are met with from the same root, as:

√ dā, datvā, daditvā, daditvāna, dāya.
√ kar, kariya, karitvā, katvā, katvāna, kātūna, kattūna.
√ gah, gayha, gaṇhiya, gaṇhitvā.

Most roots can thus have several forms.

The Infinitive.

473. The Infinitive is generally formed by means of suffix *tuṁ*.

474. The suffixes *tave, tuye* and *tāye* are also met with, but seldom.

475. *Tuṁ*, like the suffix of the P. P. P. (450, *ff*) may be:

(i) joined to the root or to the base by vowel *i*;
(ii) to the roots in *ā*, it is added directly;
(iii) roots ending in *i*, *ī*, change final *i*, *ī* to *e*; and roots in *u*, *ū*, change *u*, *ū* to *o*;
(iv) Initial *t* of *tuṁ* is assimilated to the last consonant of the root; the last consonant may also be assimilated to *ta*,
(v) tuṁ is also added to the Special Base.

EXAMPLES.

√ pac, to cook,	pacituṁ, to cook. (i).
√ khād, to eat,	khādituṁ, to eat. (i).
√ thar, to spread,	tharituṁ, to spread. (i).
√ dā, to give,	dātuṁ. (ii).
√ ṭhā, to stand,	ṭhātuṁ (ii).
√ yā, to go,	yātuṁ. (ii).
√ ji, to conquer,	jetuṁ. (iii).

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√ nī, to lead,	netuṁ. (iii).
√ su, to hear,	sotuṁ. (iii).
√ labh, to obtain,	laddhuṁ, to obtain. (iv, 63, *Remark*).
√ bhuj, to eat,	bhottuṁ, to eat. (iii, iv, 59-*a*).
√ āp, to obtain + pa,	pattuṁ, to obtain. (iv; 64, i).
√ gam, to go,	gantuṁ, to go. (iv; 67).
√ i, to go,	etuṁ, to go. (iii).
√ su, to hear,	suṇituṁ to hear. (v).
√ budh, to know,	bodhituṁ, to know. (i, iii).
√ budh, to know,	bujjhituṁ, to know. (i, v).
√ sī, to lie down,	setuṁ, to lie down. (iii).
√ sī, to lie down,	sayituṁ. (v).
√ jā, to know,	jānituṁ, to know. (v).
√ chid, to cut,	chindituṁ, to cut. (v.)
√ chid, to cut,	chettuṁ, to cut. (iii, iv; 62—vi).

Tave, Tuye, Tāye.

476. These suffixes are Vedic and but seldom used in Pāli; *tave*, however, is more frequently met with than the other two.

√ nī, to lead,	nitave, to lead.
√ hā, to abandon,	vippahātave, to abandon, = vi + pa hā + tave.
√ naṁ, to bend,	unnametave, to ascend, rise, = ud + nam + e + tave.
√ dhā, to hold,	nidhetave, to hide, bury, = ni + *base* dhe (391) + tave.
√ mar, to die,	marituye, to die. Joined by vowel *i*.
√ gan, to count,	gaṇetuye, to count. Added to the base gaṇe.
√ dis, to see,	dakkhitāye, to see (404).

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477. The student will have remarked that several forms for the same root are often met with.

Remarks.—(*a*) The Infinitive is used both *passively* and *actively*.

(*b*) The Dative of nouns in *āya* is often used with an infinitive sense.

(*c*) The Infinitive expresses purpose and may be translated by : "*for the purpose of, in order to.*"

(B).—*Derivative or Secondary Conjugation.*

478. The Derivative Conjugation includes: (1) the Passive; (2) the Causative; (3) the Denominative; (4) the Desiderative and, (5) the Intensive.

479. It is called *Derivative Conjugation* because the above named five kinds of verbs are derived from the simple root with a well definite modification of the sense of the root itself.

480. Except for the Causative, Derivative verbs are *not conjugated* in all the tenses and in all voices.

(1) THE PASSIVE.

481. The Passive Conjugation is formed by adding the suffix *ya* to the *root.*

482. The suffix *ya* having been added and the *Passive Base* obtained, the Personal Endings of either the Active Voice or of the Reflective Voice are added to the base.

483. *Ya* is affixed to the root in three ways:

(i) Directly after roots ending in a vowel.

(ii) To roots in a double consonant, *ya* is joined by means of *i*, this *i* being lengthened to *ī*. It is also joined by means of *i* when a root ends in a vowel that does not generally reduplicate (*s*, *h* and *r*).

(iii) It may be added directly to roots ending in a consonant; in this case the *y* of *ya* becomes assimilated to the last consonant of the root according to the Rules of Assimilation. (70, *ff*.)

(iv) *Ya* is also added to the Special Base by means of *i*, lengthened.

EXAMPLES OF (i).

Remarks.—(*a*) When *ya* is added to roots ending in a vowel, the vowel of the root undergoes some change, especially vowels: *a*, *i* and *u*.

(*b*) Radical *ā* is changed to *ī* before *ya*, and radical *i*, *u*, are lengthened to *ī*, *ū*.

Root.	*Passive Base.*
√ dā, to give,	dīya, to be given.
√ pā, drink,	pīya, to be drunk.
√ dhā, to hold,	dhīya, to be held.
√ ji, to conquer,	jīya, to be conquered.
√ ci, to heap,	cīya, to be heaped up.
√ ku, to sing,	kūya, to be sung.
√ su, to hear,	sūya, to be heard.

(*c*) Radical long *ī* and *u* remain unaffected:

√ bhū, to become,	bhūya, to have become.
√ lū, to reap,	lūya, to be reaped.
√ nī, to lead,	nīya, to be lead.

(*d*) In some instances, the *long vowel* before *ya* is shortened, in which case the *y* is *doubled*.

Root.	*Passive Base.*
√ nī, to lead.	√ nīya, *or* niyya.
√ su, to hear,	√ sūya, *or* suyya.
√ dā, to hear,	√ dīya, *or* diyya.

484. To the above bases the Active or Reflective Personal Endings being added, we obtain, for instance from √ ji, to conquer, base jīya (or jiyya):

PRESENT.

Active.

	Singular.	*Plural.*
1.	jīyāmi, I am conquered,	jīyāma, we are conquered.
2.	jīyasi, thou art conquered,	jīyatha, you are conquered
3.	jīyati, he is conquered.	jīyanti, they are conquered.

PRESENT.

Reflective.

	Singular.	*Plural.*
1.	jīye, I am conquered.	jīyāmhe, we are conquered.
2.	jīyase, thou art conquered,	jīyavhe, you are conquered
3.	jīyate, he is conquered,	jīyante, they are conquered.

Optative, (1) *jīyeyyaṁ, jīyeyyāmi*; (2) *jīyetho, jīyeyyāsi*; (3) *jīyetha, jīyeyya*, etc., etc.

Imperative; (1) *jīye, jīyāmi*; (2) *jīyassu, jīyāhi*; (3) *jīyataṁ, jīyatu*.

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EXAMPLES OF (ii).

Root.	*Passive Base.*
√ pucch, to ask,	pucchīya, to be asked.
√ has, to laugh,	hasīya, to be laughed at.
√ vas, to live,	vasīya, to be lived upon.
√ kar, to make,	karīya, to be made.
√ sar, to remember,	sarīya, to be remembered.
√ mah, to honour,	mahīya, to be honoured.

EXAMPLES OF (iii).

√ labh, to obtain,	labbha, to be obtained. (70, 71).
√ pac, to cook,	pacca, to be cooked. (70, 71).
√ bhaṇ, to speak,	bhañña, to be spoken. (70, 71).
√ khād, to eat,	khajja, to be eaten. (70, 71, 34).
√ han, to kill,	hañña, to be killed. (70, 71).
√ bandh, to bind,	bajjha, to be bound. (70, 71, 74).

EXAMPLES OF (iv).

√ gam, to go,	gacchīya, to be gone to.
√ budh, to know,	bujjhīya, to be known.
√ is, to wish, desire,	icchīya, to be wished for.

485. Long *ī*, before *ya* of the Passive, is sometimes found shortened, as : *mahīyati* or *mahiyati*, to be honoured.

486. It is usual to form the Passive of roots ending in a consonant preceded by long *ā*, by means of *ī*; *Ex.* √*yac*, to beg=yācīyati; √ *aj*, to drive + prefix *pa*= *paj*, to drive=pājīyati, to be driven.

487. *Ya* may be added directly after some roots ending in a consonant without assimilation taking place and without the insertion of connecting vowel *ī*; as : √*lup*, to cut, elide=lupya+ti=lupyati, to be elided, cut off; √ gam, to go=gamya+ti=gamyati, to be gone to.

Remarks.—(*a*) We have already said that when the *i* before *ya* is shortened, initial *y* is reduplicated by way of compensation (483, *d*).

(*b*) *The Perfect, the Aorist, the Future and the Conditional* (which four tenses are called: General Tenses—see, 367), of of the Reflective Voice, *are often used in a passive sense.*

488. The Passive may assume several forms from the same root:

√ kar, to do, make, gives Passive: karīyati, kariyyati, kayirati (with metathesis), kayyati (with assimilation of *r*, 80).

√ gam, to go, gives: gamīyati, gacchīyati, gamyati.

√ gah, to take, gives: gayhati (metathesis); gheppati, quite an anomalous form.

√ hā, to abandon: hāyati, hīyati.

489. *Anomalous forms of the Passive.*

√ vah, to carry, Passive Base=vuyh: vuyhāmi, vuyhasi, vuyhati, vuyhe, vuyhase, vuyhate, etc.

√ vas, to live, Passive Base=vuss: vussāmi, vussasi, vussati, etc.

√ yaj, to sacrifice, Passive Base=ijj, to be sacrificed: ijjāmi, ijjasi, ijjati, etc.

√ vac, to speak, Passive Base=ucc: uccāmi, uccasi, uccati, etc.

√ vac, to speak, Passive Base=vucc: vuccāmi, vuccasi, vuccati, etc.

490. Final *s* of a root, which is not usually susceptible of reduplication, is, however, sometimes found reduplicated, as: √ dis, to see, becomes, dissati, to be seen, √ nas, to destroy=nassati, to be destroyed.

CAUSATIVE VERBS.

491. Causal or Causative verbs are formed by adding to the root the suffixes:

(i) *aya*, which is often contracted to *e*.

(ii) *āpaya*, which likewise may contract to *āpe*.

492. (i) The radical vowel of the root is *gunated* or *strengthened* before these suffixes, if followed by one consonant only.

(ii) It remains unchanged when it is followed by two consonants.

(iii) In some cases, radical *a* is not lengthened although followed by a single consonant.

(iv) Roots in *i*, *ī* and *u*, *ū* form their causal from the Special Base.

(v) Other verbs, too, may form the causal from the Special Base.

(vi) Some roots in *ā* take *āpe*, *āpaya*.

EXAMPLES.

Root.	*Causative Bases.*
√ pac, to cook,	pāce, pācaya, pācāpe, pācāpaya, to cause to cook. (i).
√ kar, to do,	kāre, kāraya, kārāpe, kārāpaya, to cause to do. (i).
√ gah, to take,	gāhe, gāhaya, gāhāpe, gāhāpaya, to cause to take. (i).
√ mar, to kill,	māre, māraya, mārāpe, mārāpaya, to cause to kill. (i).
√ sam, to be appeased,	same, samaya, samāpe, samāpaya, to cause to be appeased. (iii).

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Root.	*Causative Bases.*
√ gam, to go,	game, gamaya, to cause to go, (iii): we find also; gāme.
√ chid, to cut,	chede, chedaya, chedāpe, chedāpaya, to cause to cut. (i).
√ bhuj, to eat,	bhoje, bhojaya, bhojāpe, bhojāpaya, to cause to eat. (i).
√ rudh, to hinder,	rodhe, rodhaya, rodhāpe, rodhāpaya, to cause to hinder. (i).
√ bhid, to break,	bhede, bhedaya, bhedāpe, bhedāpaya, to cause to break. (i).
√ su, to hear,	sāve, sāvaya, sāvāpe, sāvāpaya, to cause to hear. (iv).
√ bhū, to be,	bhāve, bhāvaya, etc. (iv).
√ sī, to lie down,	sāye, sāyaya, sayāpe, sayāpaya, to cause to lie down. (iv, iii).
√ nī, to lead,	nāyaya, nayāpe, nayāpaya, to cause to lead. (iv, iii).
√ pucch, to ask,	pucchāpe, pucchāpaya, to cause to ask. (ii).
√ dhā, to place, with prefix *pi*,	pidhāpe, pidhāpaya, to cause to shut. (vi).
	pidahāpe, pidahāpaya, to cause to shut. (v, ii).
√ dā, to give	dāpe, dāpaya, to cause to give. (vi).
√ ṭhā, to stand,	ṭhape, ṭhapaya, to place (vi, with *a* shortened).

Double Causal.

493. There is a double causal formed by adding *āpāpe* to the root,

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EXAMPLES.

Root.	*Simple Causal.*	*Double Causal.*
√ pac, to cook,	pāce, pācāpe, etc.,	pācāpāpe, pācāpāpaya.
√ chid, to cut,	chede, chedāpe, etc.,	chedāpāpe, chedāpāpaya.
√ bhuj, to eat,	bhoje, bhojāpe, etc.,	bhojāpāpe, bhojāpāpaya.

Remark.—The double causal may be translated by "to get to, or, to make to cause to......" For instance: So purisaṁ dāsaṁ odanaṁ pācāpāpeti "He causes the man to cause the slave to cook the food" or "He got the man to make the slave cook the food."

Note, that the first accusative or object purisaṁ may be, and is often replaced by an *Instrumentive.*

494. The causative verbs are declined like the verbs in *i*, *ī*, of the 1st Conjugation, 3rd division (393, 385), and like the verbs of the 7th Conjugation (379).

EXAMPLES.

√ pac, to cook, *causative base*: pāce, pācaya, pācāpe, pācāpaya, to cause to cook.

PRESENT.

Singular.

1. pācemi, pācayāmi, pācāpemi, pācāpayāmi, I cause to cook.
2. pācesi, pācayasi, pācāpesi, pācāpayasi, thou causest to cook.
3. pāceti, pācayati, pācāpeti, pācāpayati, he causes to cook,

Plural.

1. pācema, pācayāma, pācāpema, pācāpayāma, we cause to cook.
2. pācetha, pācayatha, pācāpetha, pācāpayatha, you cause to cook.
3. pācenti, pācayanti, pācāpenti, pācāpayanti, they cause to cook.

Optative.

Singular.

1. pāceyyāmi, pācayeyyāmi, pācāpeyyāmi, pācāpayeyyāmi, I should cause, etc.
2. pāceyyāsi, pācayeyyāsi, pācāpeyyāsi, pācāpayeyyāsi, thou shouldst cause, etc.
3. pāceyya, pācayeyya, pācāpeyya, pācāpayeyya, he should cause, etc.

Plural.

1. pāceyyāma, pācayeyyāma, pācāpeyyāma, pācāpayeyyāma, we should cause, etc.
2. pāceyyātha, pācayeyyātha, pācāpeyyātha, pācāpayeyyātha, you should cause, etc.
3. pāceyyuṁ, pācayeyyuṁ, pācāpeyyuṁ, pācāpayeyyuṁ, they should cause, etc.

And so on for the other tenses.

Remarks.—(*a*) The bases in *e* and *pe* take the Sigmatic Aorist Endings (418, 419).

(*b*) The bases in *aya* take the other Endings (407, *b*). As, pācesiṁ, pācesi, pācāpesiṁ, pācayiṁ, pācayi, pācāpayiṁ, pācāpayi, etc.

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Causal Passive.

495. The passive of a causal verb is formed by joining the suffix *ya* of the Passive *to the Causative Base*, by means of *i*, lengthened to *ī*, final vowel *e* of the Causative base having been dropped first. The Causal Passive may be translated by "*caused to......*, *made to do*" the action expressed by the root.

EXAMPLES.

Root.	*Simple Verb.*	*Causal.*	*Causal Passive.*
√ pac, to cook	pacati	pāceti	pācīyati, to be caused to cook.
√ bhuj, to eat	bhuñjati,	bhojeti	bhojīyati, to be caused to eat.
√ kar, to do	karoti	kāreti	kārīyati, to be caused to do.

Remark.—Connective vowel *i* may also be found short.

496. Some verbs, although in the Causative, have merely a transitive sense as:

√ car, to go, Causative *cāreti*, to cause to go=to administer (an estate).

√ bhū, to be, Causative *bhāveti*, to cause to be=to cultivate, practice.

497. Verbs of the 7th Conjugation form their causal by adding *ape* or *āpaya* to the base, the final vowel of the base having first been dropped.

Root.	*Base.*
√ cur, to steal,	core.
√ kath, to tell,	kathe.
√ tim, to wet,	teme.

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Simple Verb.	*Causal.*
coreti, corayati,	corāpeti, corāpayati.
katheti, kathayati,	kathāpeti, kathāpayati.
temeti, temayati,	temāpeti, temāpayati.

DENOMINATIVE VERBS.

498. So called because they are formed from a *noun-stem* by means of certain suffixes.

499. The meaning of the Denominative Verb is susceptible of several renderings in English, it generally expresses (*a*) "*to act as, to be like, to wish to be like*" that which is denoted by the noun; (*b*) "*to wish for, to desire*" that which is signified by the noun; (*c*) "*to change or make into*" that which is denoted by the noun; (*d*) "*to use as or make use of*" that which is expressed by the noun.

500. The suffixes used to form Denominative Verbal Stems are:

(i) *āya, aya, e.*
(ii) *īya, iya.*
(iii) *a.*
(iv) *āra, āla.* (These two rather rare).
(v) *āpe.*

501. The base or stem having been obtained by means of the above suffixes, the Personal Endings of the tenses are added exactly as they are after other verbs.

EXAMPLES.

Noun-stem	*Denominative Verbs.*
pabbata, a mountain,	pabbatāyati, to act like a mountain.
macchara, avarice,	macchārayati, to be avaricious (*lit.*, to act avariciously).

Noun-stem.	*Demonstrative Verbs.*
samudda, the ocean,	sammuddāyati, to be or act like the ocean.
nadī, river,	nadīyati to do, act like a river.
arañña, forest,	araññīyati, to act (in town) as in the forest.
dhana, riches,	dhanayati, dhanāyati, to desire riches.
putta, a son,	puttīyati, to desire, or, treat as a son.
patta, a bowl,	pattīyati, to wish for a bowl.
cīvara, a monk's robe,	cīvarīyati, to desire a robe.
dolā, a palankin,	dolāyati, to desire a, or, wish for one's own palankin.
vīṇā, a lute,	vīṇāyati, to use the lute=to play on the lute.
upakkama, diligence, plan,	upakkamālati, to make diligence, to devise plans.
gaṇa, a following,	gaṇayati, to wish for a following or disciples.
samodhāna, connection	samodhāneti, to connect, join.
sārajja, modesty, shyness,	sārajjati, to be shy, nervous.
taṇhā, craving,	taṇhāyati, taṇhīyati, to crave.
mettaṁ, love,	mettāyati, to love.
karuṇa, mercy, pity,	karuṇāyati, to pity.
sukha, happiness,	sukhāpeti, to make happy.
dukkha, misery,	dukkhāpeti, to make miserable
uṇha, heat,	uṇhāpeti, to heat, warm.
jaṭā, matted hair, tangled branches,	vijaṭāyati, disentangle, comb out.
pariyosāna, end,	pāriyosānati, to end, to cease.

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502. Denominatives can also be formed from the stems of adjectives and adverbs ; as :

daḷha, firm, strong,	daḷhayati, to make firm, strong.
santaṁ, being good,	santarati, to act well, or handsomely.
aṭṭa, afflicted, hurt,	aṭṭayati, to hurt, afflict.

Remarks. (*a*) Suffixes *āra* and *āla* are simply modifications of *āya*.

(*b*) There is an uncommon way of forming Denominative Verbs from nouns: the 1st, 2nd or 3rd syllable of the noun is reduplicated and the suffix *īyisa* or *yisa* added to the word thus reduplicated ; the vowel *u* or *i* may or may not be inserted between the reduplication :*

Noun Stem.	*Denominative Verb.*
putta, a son,	pupputtīyisati, to wish to be (as) a son.
,, ,,	puttittīyisati, do do
✓ kamalaṁ, flower,	kakamalāyisati *or* kamamalāyisati *or* kamalalāyisati, to wish to be (as) a flower.

(*c*) The Causal and Passive of all Denominatives are formed in the usual manner.

Desiderative Verbs.

503. As its very name indicates, the Desiderative Conjugation expresses the wish or desire to do or be that which is denoted by the simple root.

504. The Desiderative is not extensively used in Pāli, however, it is frequent enough to warrant a careful perusal of the rules for its formation.

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* *Niruttidīpanī.*

CSL

505. The suffix *sa* is the charateristic sign of this conjugation; another characteristic is the reduplication of the root according to the rules already given (372). The student ought first to look carefully over those rules.

EXAMPLES.

Root.	*Desid. Base.*	*Desiderative Verb.*
√ su, to hear,	sussusa,	sussusati, to desire to hear = listens. (33, 372—7*c*).
√ bhuj, to eat,	bubhukkha,	bubhukkhati, to wish to eat. (86; 372—5).
√ tij, to bear,	titikkha,	titikkhati, to endure, be patient. (86; 372—7*b*).
√ ghas, to eat,	jighaccha,	jighacchati, to desire to eat. (89; 372—7*a*).
√ pā, to drink,	pipāsa, pivāsa,	pivāsati, to desire to drink. (372—7*a*), (pivāsa, *from the root.*)
√ kit, to cure,	cikiccha,	cikicchati, to desire to cure, to treat (88; 372—2).

506. It will be remarked that the initial *s* of *sa* is mostly assimilated.

507. The bases being obtained, the personal endings are added as usual.

Remark.—The causal and Passive are formed in the usual way.

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Intensive Verbs.

508. The Intensive verbs, also called Frequentative Verbs, express the frequent repetition or the intensification of the action denoted by the simple root. The characteristic of the Intensive conjugation is the reduplication of the root according to the usual rules (372).

509. These verbs are not very frequent in Pāli.

EXAMPLES.

Root.	*Intensive Verb.*
√ lap, to talk,	lālappati, lālapati, to lament.
√ kam, to go,	caṅkamati, to walk to and fro.
√ gam, to go,	jaṅgamati, to go up and down.
√ cal, to move.	cañcalati, to move to fro, to tremble.

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The personal endings are added as usual.

510. DEFECTIVE AND ANOMALOUS VERBS.

√ as, to be.

PRESENT SYSTEM.

Present.

	Singular.	*Plural.*
1.	asmi, I am.	asma, we are.
	amhi, I am.	amha, we are.
2.	asi, thou art.	attha, you are.
3.	atthi, he is.	santi, they are.

Imperative.

1.	asmi, let me be.	asma, let us be.
	amhi, let me be.	amha, let us be.
2.	ahi, be thou.	attha, be ye.
3.	atthu, let him, her, it be.	santu, let them be.

CSL

Present Participle.

	Active.	*Reflective.*
Masc.	santo, being.	samāno, being.
Fem.	santī, being.	samānā, being.
Neut.	santaṁ, being.	samānaṁ, being.

Aorist.

1.	āsiṁ, I was, I have been.	āsimhā, āsimha, we were, we have been.
2.	āsi, thou wast, thou hast been.	āsittha, you were, you have been.
3.	āsi, he was, has been.	āsuṁ, āsiṁsu, that, were, they have been.

Conditional.

1.	assaṁ, if I were or shoud be.	assāma, if we were or should be.
2.	assa, if thou wert or should be.	assatha, if you were or should be.
3.	assa, siyā, if he were or should be.	assu, siyuṁ, if they were or should be.

511. √ hū, to be.

(*hū* is a contracted form of root *bhū*).

Present System.

	Present.		*Imperfect.*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	homi,	homa.	ahuva, ahuvaṁ,	ahuvamha. ahuvamhā.
2.	hosi,	hotha.	ahuvo,	ahuvattha.
3.	hoti,	honti.	ahuva, ahuvā,	ahuvu.

CSL

	Imperative.		*Optative.*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	homi,	homa.	heyyāmi,	heyyāma.
2.	hohi,	hotha.	heyyāsi,	heyyātha.
3.	hotu,	hontu.	heyya,	heyyuṁ.

Present Participle.

Masc. honto. *Fem.* hontī. *Neut.* hontaṁ.

Aorist.

	Singular.	*Plural.*
1.	ahosiṁ, ahuṁ,	ahosimhā, ahumhā.
2.	ahosi,	ahosittha.
3.	ahosi, ahu,	ahesuṁ, ahuṁ.

The Future has already been given (436).

Infinitive.	*Gerund.*	*Fut. P. P.*
hotuṁ.	hutvā.	hotabbo.

512. √ **kar**, to do, make.

The present *Active* has already been given (403).

PRESENT SYSTEM.

Present.

Reflective.

	Sing.	*Plur.*
1.	kubbe,	kubbamhe, kurumhe.
2.	kubbase, kuruse,	kubbavhe, kuruvhe.
3.	kubbate, kurute, kubbati,	kubbante, kurunte.

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Optative.

Singular.

	Active.	*Reflective.*	
1.	kare, kareyya ;	kubbe,	kubbeyya ; kayirā, kayirāmi.
2.	kare, kareyyāsi ;	kubbe,	kubbeyyāsi ; kayirā, kayirāsi.
3.	kare, kareyya ;	kubbe,	kayirā, kubbeyya ;

Plural.

1.	kareyyāma ;	kubbeyyāma ;	kayirāma.
2.	kareyyātha ;	kubbetha ;	kayirātha.
3.	kareyyaṁ ;	kubbeyyaṁ ;	kayiraṁ.

Imperfect.

Active.		*Reflective.*	
Singular.	*Plural.*	*Singular.*	*Plural.*
1. akara, akaraṁ,	akaramhā.	1. akariṁ,	akarāmhase.
2. akaro,	akarattha.	2. akarase,	akaravhaṁ.
3. akara,	akaru.	3. akarattha,	akaratthuṁ.

The Aorist have been given (412).

Imperative.

Active.

	Singular.	*Plural.*
1.	karomi,	karoma.
2.	kuru, karohi,	karotha.
3.	karotu, kurutu,	karontu, kubbantu,

Reflective.

	Singular.	*Plural.*
1.	kubbe,	kubbāmase.
2.	kurussu,	kuruvho.
3.	kurutaṁ,	kubbantaṁ.

Future.

Besides the usual Future in *ssāmi* : *karissāmi*, *karissasi*, there is another form given in (436).

Present Participle.

	Active.	*Reflective.*
Masc.	karaṁ, karonto.	karamāno, kurumāno, karāno, kubbāno.
Fem.	karontī,	karamānā, kurumānā, karānā, kubbānā.
Neut.	karaṁ, karontaṁ,	karamānaṁ, kurumānaṁ, karānaṁ, kubbānaṁ.

Future Pass. Part.

kattabbo, kātabbo, kāriyo, kayiro, kayyo, karanīyo.

Remark.—All the forms in *yira* are obtained through metathesis; in *kayyo* the *r* has been assimilated.

Present Passive Part.

karīyamāno, kariyyamāno, kayīramāno, kariyamāno.

Passive Base.

The Passive Base has several forms:

karīya, kariyya, kariya, kayira.

CSL

513. √ dā, to give.

The Present Optative and Imperative have already been given (395).

The student will remark that some of the tenses are formed directly on the root: the Radical Aorist, the Sigmatic Aorist, the Future and the Conditional.

	Radical Aorist.		*Sigmatic Aorist.*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	adaṁ,	adamhā.	adāsiṁ,	adāsimhā.
2.	ado,	adattha.	adāsi,	adāsittha.
3.	ada,	adaṁsu, aduṁ.	adāsi,	adāsuṁ, adāsiṁsu.

Future.

	A.—(*From the base*).		B.—(*From the root*).	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	dadissāmi,	dadissāma.	dassāmi,	dassāma.
2.	dadissasi,	dadissatha.	dassasi,	dassatha.
3.	dadissati,	dadissanti.	dassati,	dassanti.

Conditional.

Sing.	*Plur.*
1. adassaṁ,	1. adassamhā.
2. adasse,	2. adassatha.
3. adassā,	3. adassaṁsu.

Participles.

(*Masculine*).

Present.	*P. P. P.*	*Act. P. P.*
dadaṁ, dadanto.	dinno.	dinnavā.

CSL

Fut. P.	*Fut. P. P.*
dadassaṁ.	dātabbo.
dadassanto.	dāyo.

Pres. Reflect. Part. dadamāno, dadamānā, dadamānaṁ.

VERBAL PREFIXES.

514. The Prefixes or Propositions, called in Pāli: Upasagga (23, *Remark*), are prefixed to verbs and their derivatives; they have been, on that account, called Verbal Prefixes. They generally modify the meaning of the root, or intensify it, and sometimes totally alter it; in many cases, they add but little to the original sense of the root.

515. The usual rules of sandhi apply when these prefixes are placed before verbs. When a prefix is placed before a tense with the augment *a*, the augment must not change its position, but remain between the prefix and the root, as: agā+ati=accagā (74, *i*), and not: aatigā.

516. These prefixes are as follows:

Ā—*to, at, towards, near to, until, as far as, away, all round.*

√ kaḍḍh, to drag, draw,=ākaḍḍhati, to draw towards to drag away.

√ kir, to pour, scatter=ākirati, to scatter all over or around, to fill.

√ cikkh, to show, tell=ācikkhati, to point out, tell to (to communicate).

√ chad, to cover=acchādeti, to cover over or all around, to put on clothes (33, 35).

Remark.—This prefix reverses the meaning of some roots:

√ dā, to give, but ādadāti, to take.

√ gam, to go, base: gaccha=āgacchati, to come.

CSL

ati (before vowel=*acc*), *beyond*, *across*, *over*, *past*, *very much*, *very*; it expresses *excess*.

√ kam, to step, go=atikkamati (33), to step over, to go across, go past, to escape, to overcome, to transgress, excel, to elapse.

√ nī, to lead=atineti, to lead over or across, to irrigate.

√ car, to act=aticarati, to act *beyond*, too much, in excess=to transgress.

adhi (before vowels=*ajjh*), *over*, *above*, *on*, *upon at*, *to*, *in*, *superior to*, *great*. It expresses sometimes *superiority*.

√ vas, to live=adhivasati, to live in, to inhabit.

√ gam, to go=ajjhagamā, he approached=adhi+augment a+gamā (Aorist).

√ bhās, to speak=adhibāsati, to speak to, to address.

anu, *after*, *along*, *according to*, *near to*, *behind*, *less than*, *in consequence of*, *like*, *gradually*, *beneath*.

√ kar, to do=anukaroti, to do like, *viz.*, to imitate, to ape.

√ kam, to go=anukkamati, to go along with, to follow.

√ dhāv, to run=anudhāvati, to run after= to pursue.

√ gah, to take=anugaṇhati, to take near, beneath=to protect.

√ **apa**, *off*, *away*, *from*, *away from*, *forth*: it also implies *detraction*, *hurt*, *reverence*.

√ ci, to notice, observe=apacāyati, to honour, respect, apacīti, reverence.

√ nī, to lead=apaneti, to lead away, *viz.*, to take away, to remove.

√ gam, to go,=apagacchati, to go away.

√ man, to think=apamanñati, to despise.

CSL

api, *on, over, unto, close upon.* This prefix is very seldom used; it is prefixed mostly to the roots: *dhā*, to put, set, lay, and *nah*, to bind, join. It is moreover found abbreviated to *pi* in most instances.

√ dhā, to put, set, lay=pidahati, to cover, close, shut. Apidhanaṁ, pidahanaṁ, pidhānaṁ, covering, lid, cover.

√ nah, to bind, join=pinayhati, to bind on, join on.

abhi, *to, unto, towards, against, in the direction of.* It also expresses *excess, reverence, particularity.* (Before a vowel=*abbh*).

√ gam, to go=abhigacchati, to go towards, approach.

√ kaṅkh, to desire, abhikaṅkhati=to desire particularly, to long for, yearn.

√ jal, to blaze=abhijalati, to blaze excessively, *viz.*, fiercely.

√ vand, to salute=abhivandati, to salute reverentially.

ava, *down, off, away, back, aside, little, less.* Implies also: *disrespect, disregard.*

Remark—ava, is often contracted to *o*.

√ jā, to know=avajānāti, to despise.

√ har, to take=avaharati, to take away. Avahāro, taking away.

√ khip, to throw=avakhipati, to throw down.

√ lok, luk, to look=oloketi, to look down=avaloketi.

ud (=the *u* of native grammarians; for the assimilation of final *d* to the following consonants see 58, 60, 62, 65). Before *h*, sometimes final *d* is lost and the *u* lengthened.

Upwards, above, up, forth, out.

√ khip, to throw=ukkhipati, to throw up, get rid of; ukkhepanaṁ, excommunication.

CSL

√ **chid**, to cut=ucchindati, to cut off.

√ **ṭhā**, to stand=uṭṭhahati, uṭṭhāti, to stand up, rise. Uṭṭhānaṁ, rising.

√ **har**, to take=uddharati (96), to draw out. Uddharaṇaṁ, pulling out.

Remark—**ud** reverses the meaning of a few verbs:

√ **pat**, to fall=uppatati, to leap up, spring up.

√ **nam**, to bend=unnamati, to rise up, ascend.

upa, *unto, to, towards, near, with, by the side of; as, like, up to (opposed to apa), below, less.*

√ **kaḍḍh**, to drag=upakaḍḍhati, to drag or draw towards, to draw below or down.

√ **kar**, to do=upakaroti, to do (something) towards, unto, *viz.*, to help; upakāro, help, use; upakaraṇaṁ, instrument, *lit.*, doing with.

√ **kam**, to step, go=upakkamati, to attack, *lit.*, to go towards.

ni (sometimes lengthened to *nī*, and before a vowel=*nir*) *out, forth, down, into, downwards, in, under.*

√ **kam**, to go=nikkhamati, to go out, to depart.

√ **dhā**, to place=nidahati or nidheti, to deposit, hide.

√ **har**, to take=nīharati, to take out.

√ **han**, to strike=nihanti, to strike down.

pa, *onward, forward to, forth, fore, towards, with.* It expresses: *beginning.*

√ **bhā**, to shine,=pabhāti, to shine forth, to dawn. Pabhā, radiance.

√ **bhū**, to be=pabhavati, to begin to be, *viz.*, to spring up, originate.

√ **jal**, to burn=pajjalati, to burn forth, to blaze.

pati, paṭi, *against, back to, in reverse direction, back again, in return; to, towards; near.*

CSL

√bhās, to speak=paṭibhāsati, to speak back, to reply.

√khip, to throw=paṭikkhipati, to refuse. Paṭikkhepo, refusing.

√kam, to step=paṭikkamati, to step back, to retreat.

parā, *away, back, opposed to, aside, beyond.*

√kam, to go=parakkamati, to strive, put forth effort.

√ji, to conquer=parājeti, to overcome.

pari, *around, all around, about, all about, all over.* Expresses *completeness*, etc.

√car, to walk=paricarati, to walk around, *viz.*, to serve, honour. Paricāro, attendance; paricca, having encircled (=pari+√i+tya).

√chid, to cut=paricchindati, to cut around=to limit, mark out.

√dhāv, to run=paridhāvati, to run about.

√jā, to know=parijānāti, to know perfectly, exactly.

vi, *asunder, apart, away, without.* Implies: *separation, distinctness, dispersion.*

√chid, to cut=vicchindati, to cut or break asunder= to break off, interrupt.

√jā, to know=vijānāti, to know distinctly, to discern; vijānaṁ, knowing.

√kir, to scatter=vikirati, to scatter about, to spread.

sam, *with, along, together, fully, perfectly.*

√bhuj, to eat=sambhuñjati, to eat with.

√vas, to live=saṁvasati, to live together with, saṁvāso, living with.

Remark—It should be born in mind that two, and sometimes three, of the above prefixes may combine. The most common combinations are:

vya, written byā (=vi+ā); vyākaroti, to explain (√kar); vyāpajjati, to fall away (√pad, to go).

CSL

ajjho (=adhi+o, o=ava), ajjhottharati, to overwhelm (√ thar, to spread).

ajjhā (=adhi+ā), ajjhāvasati, to dwell in (√ vas); ajjhāseti, to lie upon (√ sī).

anupa (=anu+pa), anupakhādati, to eat into (√ khād), anupabbajati, to give up the world (√ vaj, to go).

anupari (=anu+pari), anuparidhāvati, to run up and down (√ dhāv); anupariyāti to go round and round (√ yā).

anusam (=anu+sam), anusaṅgīto, chanted together, rehearsed; anusañcarati, to cross.

samud (=sam+ud), samukkaṁsati, to exalt; samucchindati, to extirpate (√ chid); samudeti, to remove (√ i).

samudā (=sam+ud+ā,) samudācarati, to address, practice (√ car); samudāhaṭo, produced (√ har); samudāgamo, beginning (√ gam).

samupa (=sam+upa), samupeti, to approach (√ i); samupagacchati, to approach.

samā (=sam+ā), samāharati, to gather (√ har); samāgamo, assembly (√ gam).

samabhi (= sam + abhi), samabhisiñcati, to sprinkle (√ siñc).

upasam (=upa+sam), upasamharati, to bring together (√ har); upasaṁvasati, to take up one's abode in (√ vas, to live).

Remark.—The student must be prepared to meet with some other combinations; the general meaning of a word can always be traced from the sense of the several combined prefixes.

517. It is important to note that the prefixes or prepositions are used, not only with verbs, but also with verbal derivatives, nouns and adjectives, as: anutīre, along the bank; adhicittaṁ, high thought; abhinīlo, very black.

518. pari is often written: pali (72).

519. *pari, vi* and *sam* very often add merely an intensive force to the root.

520. After prefixes, *sam, upa, parā, pari,* and the word *pura*, in front, √ kar sometimes assumes the form: **khar.** Ex., *purakkharoti*, to put in front, to follow = pura + √kar: *parikkhāro*, surrounding = pari + √kar.

521. A few adverbs are used very much in the same way as the Verbal Preffixes, but their use is restricted to a few verbs only. They are.

āvi = *in full view, in sight, in view, manifestly, visibly.* It is prefixed to the verbs: bhavati (√ bhū) and karoti (√ kar) Ex., āvibhavati, to become manifest, visible, to appear, be evident; āvikaroti, to make manifest, clear, evident; to explain, show.

antara = *among, within, between,* used with √ dhā, to put, place: Ex., antaradhāyati, to vanish, disappear, hide; antaradhāpeti, to cause to vanish or disappear.

atthaṁ (*adv.* and noun) = *home; disappearance, disappearing, setting*; used with verbs of *going* = to set, disappear (of moon, sun and stars). Mostly used with the verbs gacchati and eti (√ i), to go, Ex., atthaṅgacchati, to disappear, to set, atthameti, to set (of the sun).

pātu (before a vowel: pātur) = *forth to view, manifestly evidently,* used with bhavati and karoti, Ex., pātubhavati, to become manifest, evident, clear, to appear, to arise; pātubhāvo, appearance, manifestation; pātukaroti, to manifest, make clear, evident; to produce.

pura, *in front, forward, before,* used almost exclusively with karoti (cf. 520) Ex., purakkharoti, to put or place in front, to apoint or make a person (one's) leader, *and thence*: to follow, to revere.

CSL

alaṁ—*fit, fit for,* used with verb karoti in the sense of decorating. Ex., alaṅkaroti, to adorn, embellish, decorate.

tiro—*out of sight*; *across, beyond,* prefixed to roots kar and dhā, in the sense of covering, hiding, etc., Ex., tirodhāpeti, to veil, to cover, put out of sight, tirodhānaṁ, a covering, a veil; tirokaroti, to veil, to screen; tirokaraṇī, a screen, a veil.

522. Prefixes *du* and *su* are never used with verbs, (See Chapter on Adverbs), and prefix *a* (*an*), is very seldom so used.

523. To finish this chapter on Verbs, we will now give the paradigm of a verb fully conjugated :

√*pac*, to cook.

PRESENT SYSTEM.

(stem paca).

Present.

I cook, etc.

Active Voice.		*Reflective Voice.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. pacāmi,	pacāma.	1. pace,	pacāmhe.
2. pacasi,	pacatha.	2. pacase	pacavhe.
3. pacati,	pacanti.	3. pacate	pacare, pacante.

Imperfect.

I cooked, etc.

1. apaca, apacaṁ,	apacamhā. apacamha.	1. apaciṁ,	apacāmhase. apacamhase.
2. apaco,	apacattha.	2. apacase,	apacavhaṁ.
3. apaca,	apacu,	3. apacattha,	apacatthuṁ.

Imperative.

Let me cook, etc.

1. pacāmi,	pacāma.	1. pace,	pacamāse.
2. pacāhi, paca,	pacatha.	2. pacassu,	pacavho.
3. pacatu,	pacantu.	3. pacataṁ,	pacantaṁ.

Optative.

I should, would, could, can, *etc.*, cook.

1. paceyyāmi, pace,	paceyyāma.	1. paceyyaṁ,	paceyyāmhe.
2. paceyyāsi, pace,	paceyyātha.	2. pacetho,	paceyyavho.
3. paceyya, pace,	paceyyuṁ.	3. pacetha,	paceraṁ.

Present Participle.

Mas.	pacaṁ, pacanto,	pacamāno. pacāno.
Fem.	pacatī, pacantī,	pacamānā. pacānā.
Neut.	pacaṁ, pacantaṁ,	pacāmānaṁ. pacānaṁ.

AORIST SYSTEM.

(Stem : pac).

Aorist.

I cooked, or, I have cooked, etc.

1. apaciṁ,	apacimhā.	1. apaca,	apacimhe.
2. apaci,	apacittha.	2. apacise,	apacivhaṁ
3. apaci, apacī,	apacuṁ. apaciṁsu.	3. apacā, apacū,	apacuṁ. apaciṁsu.

Remark.—The augment *a* may be left out,

PERFECT SYSTEM.

(Stem : papac).

Perfect.

I cooked, etc.

1. papaca	papacimha.	1. papaci,	papacimhe.
2. papace,	papacittha.	2. papacittho,	papacivho.
3. papaca,	papacu.	3. papacittha,	papacire.

Perfect Participle Active.

Having cooked.

	Act.	*Refl.*
Mas.	pacitavā, pacitavanto, pacitāvī,	pacitavā. pacitavanto. pacitāvī.
Fem.	pacitavatī, pacitavantī, pacitāvinī,	pacitavatī. pacitavantī. pacitāvinī.
Neut.	pacitavaṁ, pacitavantaṁ, pacitāvi,	pacitavaṁ. pacitavantaṁ. pacitāvi.

Remark.—The Perfect Participle is the same for the Reflective as for the Active Voice. (For formation, see 465).

FUTURE SYSTEM.

(Stem : pacissa).

Future.

I shall cook, etc.

1. pacissâmi,	pacissâma.	1. pacissaṁ,	pacissâmhe.
2. pacissasi,	pacissatha.	2. pacissase,	pacissavhe.
3. pacissati,	pacissanti.	3. pacissate,	pacissante.

Conditional.

If I could cook, etc.

1.	apacissaṁ,	apacissamhā.	1. apacissaṁ,	apacissāmhase
2.	apacisse,	apacissatha.	2. apacissase,	apacissavhe.
3.	apacissā,	apacissaṁsu.	3. apacissatha,	apacissiṁsu.

Future Participle.

Mas.	pacissaṁ, pacissanto,	pacissamāno. pacissāno.
Fem.	pacissatī, pacissantī,	pacissamānā. pacissānā.
Neut.	pacissaṁ, pacissantaṁ.	pacissamānaṁ. pacissānaṁ.

Infinitive: pacituṁ.

Gerund: pacitvā, pacitvāna, pacitūna, paciya.

Fut. P. P.: pacitabba, pacanīya.

P. P. P.: pacita.

524. Paradigm of √ *cur*, to steal.

Base : coraya *or* core.

Active.

PRESENT SYSTEM.

First form. (base, *coraya*).		Second form. (base, *core*).	

Present.

1. corayāmi,	corayāma.	1. coremi,	corema.
2. corayasi,	corayatha.	2. coresi,	coretha.
3. corayati,	corayanti.	3. coreti,	corenti.

Imperfect.

(*from base* naya *only*).

1.	acoraya. acorayaṁ.	1.	acorayamhā. acorayamha.
2.	acorayo.	2.	acorayattha.
3.	acoraya.	3.	acorayu.

Imperative.

1. corayāmi,	corayāma.	1. coremi,	corema.
2. corayāhi,	corayatha.	2. corehi,	coretha.
3. corayatu,	corayantu.	3. coretu,	corentu.

Optative.

1. corayeyyāmi,	corayeyyāma.	1. coreyyāmi,	coreyyāma.
2. corayeyyāsi,	corayeyyātha.	2. coreyyāsi,	coreyyātha.
3. corayeyya, coraye.	corayeyyuṁ.	3. coreyya,	coreyyuṁ.

Present Participle.

Masc.	corayaṁ,	corayanto.	corento.
Fem.	corayatī,	corayantī.	corentī.
Neut.	corayaṁ,	corayantaṁ.	corentaṁ.

AORIST SYSTEM.

Aorist.

1. corayiṁ,	corayimhā. corayimha.	1. coresiṁ,	coresimhā. coresimha.
2. corayi,	corayittha.	2. coresi,	coresittha.
3. corayi,	corayuṁ. corayiṁsu.	3. coresi,	coresuṁ. coresiṁsu.

CSL

PERFECT SYSTEM.

(*The Perfect Tense of these verbs is not generally met with* but it would be: *cucora*, *cucore*, *cucorimha*, *etc*).

Perfect Participle Active.

Mas.	corayitavā,	coritavā,
	corayitavanto,	coritavanto.
	corayitāvī,	coritāvī.
Fem.	corayitavatī,	coritavatī.
	corayitavantī,	coritavantī.
	corayitāvinī,	coritāvinī.
Neut.	corayitavaṁ,	coritavaṁ.
	corayitavantaṁ,	coritavantaṁ.
	corayitāvi,	coritāvi.

FUTURE SYSTEM.

Future.

1. corayissāmi,	corayissāma.	1.	coressāmi,	coressāma.
2. corayissasi,	corayissatha.	2.	coressasi,	coressatha.
3. corayissati,	corayissanti.	3.	coressati,	corressanti.

Conditional.

1.	acorayissaṁ,	1.	acorayissamhā.
2.	acorayisse,	2.	acorayissatha.
3.	acorayissā,	3.	acorayissaṁsu.

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FUTURE PARTICIPLE.

Active.

Masc.	corayissaṁ, corayissanto,	coressaṁ. coressanto.
Fem.	corayissatī, corayissantī,	coressatī. coressantī.
Neut.	corayissaṁ, corayissantaṁ,	coressaṁ. coressantaṁ.

Reflective.

Masc.	corayamāno, corayāno.
Fem.	corayamānā, corayānā.
Neut.	corayamānaṁ, corayānaṁ.
Infinitive.	corayituṁ, coretuṁ.
Gerund.	corayitvā, coretvā.
P. P. F.	corayitabbo, coretabbo.
P. P. P.	corito, coritā, coritaṁ.

525. The Reflective Voice presents no difficulty; it is generally formed on the base in *aya*:

Reflective.

Present.		*Imperfect.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. coraye,	corayāmhe.	1. acorayaṁ,	acorayāmhase.
2. corayase,	corayavhe.	2. acorayase,	acorayavhaṁ.
3. corayate,	corayante.	3. acorayattha,	acorayatthuṁ.

Passive Voice.

526. The Passive Voice is formed in the usual way by joining *ya* to the base by means of vowel *i* lengthened to *ī*, the final vowel of the base being dropped before *ī*.

EXAMPLE.

Present.

Singular.	*Plural.*
1. corīyāmi, I am robbed.	1. corīyāma, we are robbed.
2. corīyasi, thou art robbed.	2. corīyatha, you are robbed.
3. corīyati, he is robbed.	3. corīyanti, they are robbed.

And so on for the other tenses.

527. The Causal and the Denominative Verbs are conjugated exactly like *coreti.*

528. The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb.

Root.	Special Base.	Active.	Reflective	Passive.	Causal.	Causal Passive
√pac, to cook	paca,	pacati	pacate	paccate, paccati.	pāceti, pācāpeti pācayati, pācāpayati	pācīyati. pācāpīyati.
√dā, to give	dadā	dadāti	dadate	dīyate, dīyati.	dāpeti, dāpāpeti	dāpīyati.
√nī, to lead	ne, naya	neti, nayati	nayate	nīyate, nīyati. niyyati.	nāyayati, nayāpeti nayāpayati	nayāpīyati.
√han, to kill	hana	hanati, hanti	hanate	haññate, haññati.	haneti, hanāpeti hanayati, hanāpayati	hanāpīyati hanayīyati.
√khād, to eat	khāda	khādati	khādate	khajjate, khajjati.	khādeti, khādayati khādāpeti, khādāpayati	khādapīyati. khādāpīyati.
√lū, to cut	lunā	lunāti	lunate	lūyate, lūyati.	lāveti, lāvayati	lāvīyati.
√bhū, to be	bhava	bhavati	bhavate	bhūyate, bhūyati,	bhāveti, bhāvayati bhāvāpeti, bhāvāpayati	bhāvīyati.
√labh, to get	labha	labhati	labhate	labbhate, labbhati	labheti, labhayati labhāpeti, labhāpayati	labhāpīyati.
√su, to hear	suṇā suṇo	suṇāti suṇoti	suṇate	sūyate, sūyati.	sāveti, suṇāpeti	sāvīyati.

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CHAPTER XI.

INDECLINABLES.

529. Under the term "indeclinables" are included all these words which are incapable of any grammatical declension, that is: *Adverbs, Prefixes, Prepositions, Conjunctions* and *Interjections*

Adverbs.

530. Adverbs may be divided into three groups:

(i) Derivative Adverbs, formed by means of suffixes.

(ii) Case-form Adverbs.

(iii) Pure Adverbs.

531. (i) *Derivative Adverbs.*

(*a*) These are formed by the addition to pronominal stems, and to the stems of nouns and adjectives, of certain suffixes.

(*b*) Under this head come the "*Adverbial Derivatives from numerals*" given in (279*ff*), and the "Pronominal Derivatives" given in (336*ff*). The student ought now to read again these two classes of Adverbs.

(*c*) The suffix *to* (346), is also added to prepositions, nouns and adjectives, to form a very large class of adverbs; *to* is an ablative suffix (120) and therefore the adverbs formed with it have an ablative sense.

(i) from prepositions: *abhito*, near; *parato*, further.

(ii) from nouns: *dakkhinato*, southerly, on the south; *pācinato*, easterly, on the east; *pitthito*, from the surface, from the back, etc., *pārato*, from the further shore; *orato*, from the near shore.

(iii) from adjectives: *sabbato*, everywhere.

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(d) Suffixes *tra* and *tha* (346), showing place, are also used with adjectives: *aññatha* or *aññatra*, elsewhere; *sabbatha*, everywhere; *ubhayattha*, in both places.

(e) Suffix *dā* (345), is likewise used with adjectives and numerals: *ekadā*, once; *sadā=sabbadā*, at all times, always.

(f) *dhi* is used like *dhā* (281, 283): *sabbadhi*, everywhere.

(g) Suffixes *so* and *sā* (122, *c*, *d*) likewise form adverbs: *bahuso*, in a great degree; *atthaso*, according to the sense: *balasā*, forcibly.

(h) *Iti*, (347) is extensively used as the particle of quotation; it is often abbreviated to *ti*. (*See Syntax*).

532. (ii) *Case-form-Adverbs.*

(a) Some cases of pronouns, nouns and adjectives are used *adverbially*.

(b) *Accusative Case.* This case is very much used adverbially: *kiṁ*, why; *taṁ* there; *idaṁ*, here; *yaṁ*, because, since; from pronouns.

(c) From nouns: *divasaṁ*, during the day; *rattiṁ*, at night; *raho*, in secret; *saccaṁ*, truly; *atthaṁ*, for the purpose of.

(d) From adjectives: *ciraṁ*, a long time; *khippaṁ*, quickly; *mandaṁ*, stupidly.

(e) Some adverbs of obscure origin may be classed as the *accusative case* of nouns or adjectives long obsolete; such are: *mitho*, *mithu*, one another, mutually; *araṁ*, presently; *sajju*, immediately; *tunhī*, silently; *alaṁ*, enough; *sāyaṁ*, in the evening; *īsaṁ*, a little, somewhat; *jātu*, surely, certainly; *bahi*, outside.

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The Instrumentive. This case also is much used adverbially.

From pronouns: *tena,* therefore; *yena,* because.

From nouns: *divasena,* in a day; *māsena,* in a month; *divā,* by day; *sahāsā,* suddenly.

From adjectives: *cirena,* long; *dakkhiṇena,* to the south; *uttarena,* to the north; *antarena,* within.

The Dative Case; the adverbial use of the Dative is restricted. *atthāya,* for the sake of, for the purpose of; *cirāya,* for a long time; *hitāya,* for the benefit.

The Ablative Case, is used frequently in an adverbial sense; especially so is the case with *pronouns.*

kasmā, why? *yasmā,* because; *tasmā,* therefore; *paccha,* behind, after; *ārā,* afar off; *heṭṭhā,* below.

The Genitive Case is seldom used adverbially; from *pronouns* we have: *kissa,* why? *from adjectives*: *cirassa,* long; *from nouns*: *hetu,* causally.

The Locative is very often used adverbially; as: *bāhire,* outside; *dūre,* far; *avidūre,* not far; *samīpe, santike,* near; *rahasi,* privately, in secret; *bhuvi,* on earth, on the earth.

(iii) *Pure Adverbs.*

By these are understood the adverbs which are not obtained by derivation and which are not case-forms; such are:

kira, kila, they say, we are told that; *hi,* certainly, indeed; *khalu,* indeed; *tu,* now, indeed; *atha, atho,* and, also, then; etc, etc.

na, expressing simple negation; *mā,* expressing prohibition; mā is often used with the Aorist. *Nanu,* used in

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asking questions to which an affirmative answer is expected. *Nu*, used in asking simple questions; *no*, not; *nūna*, surely, perhaps; *nānā*, variously.

The particle *kva*, where?

The above particles are called *nipāta* by the grammarians; they number about two hundred.

Verbal Prefixes have already been treated of (514).

Inseparable Prefixes.

(*a*) *a*, and before a vowel *an*, not, without, free from. *abhaya*, free from fear; *abāla*, not foolish; *apassanto*, not seeing; *analoketvā*, without looking.

(*b*) *du*, and before a vowel *dur*, bad, ill, hard, difficult; as: *dubbaṇṇo* (33, *remark*), ugly, ill-favoured; *dubbinīto*, ill-conducted; *duddamo*, difficult to tame; *duggo*, difficult to pass; *dujjano*, a bad man; *dukkaro*, difficult to perform; *dujjīvaṁ*, a hard life.

(*c*) *su*, has the contrary meaning of *du*: good, well, easy, it implies excess, facility, excellence: *subhāsito*, well spoken; *subahu*, very much; *sudanto*, well tamed; *sukaro*, easy to perform; *sulabho*, easy to be obtained.

Remark.—After *du*, the initial consonant is generally reduplicated; reduplication seldom takes place after *su*.

(*d*) *sa*, which is used instead of *sam* (516), expresses the ideas of "possession, similarity; with, and; like; including." *sabhāriya*, with (his) wife; *salajja*, having shame, ashamed; *sabhoga*, wealthy; *savihārī*, living with; *sadevaka*, including the world of gods;

Remark.—The particle *sa* is the opposite of particle *a*, *an*.

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Prepositions.

533. It has been seen that Verbal prefixes are properly prepositions and are used with nouns as well as verbs.

534. Many adverbs are used with a prepositional force along with nouns. Those of class (ii), Case-form-adverbs, are seldom used as prepositions, except perhaps those in *to*.

535. Prepositions, or words used prepositionally may govern any case, except the *Nominative and Vocative.*

536. Most of the Verbal Prefixes require the noun to be in one case or other.

537. The cases mostly used with prepositions or prepositional Adverbs are: the *genitive*, the *instrumentive* and the *accusative*.

But only a few are used *separately from* the noun they govern.

For examples see "Syntax of Substantives."

Conjunctions

538. Indeclinables distinctly conjunctive are very few. The principal are:

(*a*) Copulative: *ca*, and, also, but, even. It is *never* used as the first word in a sentence; *atha*, and, then, now; *atho*, and, also, then.

(*b*) Disjunctive: *vā*, (never at the beginning of a sentence) or; *uda*, or; *uda vā*, or; *vā*...*vā* either ... or; *yadi vā* whether; *yadi vā* .....*yadi vā*, whether......or; *atha vā*, or else, rather; *na vā*, or not; *tatha pi*, nevertheless.

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(c) Conditional; *yadi*, *sace*, if; *ce* (never at the beginning of a sentence) if; *yadi evaṁ*, *yajj' evaṁ*, if so.

(*d*) Causal: *hi*, for, because; certainly.

Interjections.

Ahaha, alas! oh! aho! oh! ah! *aho vata*, oh! ah! *are*, sirrah! I say! here! *dhi*, *dhī*, shame! fie! woe! *bho*, friend! sir! I say! *bhaṇe*, I say! to be sure! *maññe*, why! *he*, oh! *sādhu*, well! very well! very good!

General remark.—The use of some particles will be given in the chapter on Syntax.

CHAPTER XII.

COMPOUNDS.

539. Declinable stems are frequently joined to one another to form *Compounds*. In the older language, compounds are simple and rarely consist of more than two or three stems; but the later the language is, the longer and the more involved they become.

540. Compounds may also have an *indeclinable* as the first member; there are even a few compounds made up entirely of indeclinables.

Remark.—The Case-endings of the first member or members of a compound are generally dropped, only in a few instances are they preserved.

541. There are six kinds of Compound Words:

(i) **Dvanda**—Copulative *or* Aggregative Compounds.

(ii) **Tappurisa**—Dependent Determinate Compounds.

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(iii) **Kammadhāraya**—Descriptive Determinate Compounds.

(iv) **Digu**—Numeral Determinate Compounds.

(v) **Abyayibhāva**—Adverbial Compounds.

(iv) **Bahubbīhi**—Relative *or* Attributive Compounds.

Remark.—Native grammarians distribute the above into four classes by making Nos. iii and iv subdivisions of No. ii, Tappurisa; but this classification, through lack of sufficient distinctness, confuses the student unnecessarily. We shall therefore follow the above division (541).

DVANDA.

(*Copulative or Aggregative Compounds.*)

542. The members of these compounds are co-ordinate syntically, in their uncompounded state, each member would be connected with the other by means of the conjunction *ca*, and.

543. Dvanda Compounds are of two kinds.

(i) The compound is a *plural* and takes the gender and declension of its last member.

(ii) The compound takes the form of a *neuter singular* and, whatever the number of its members, becomes a *collective*, This is the case generally with the names of: *birds, parts of the body, persons of different sexes, countries, trees, herbs, the cardinal points, domestic animals, things that form an antithesis*, etc, etc.

Remarks.—The following rules are given as to the order of the members of dvanda compounds:

(*a*) words in *i* and *u* are placed first;

(*b*) shorter words are placed before longer ones;

(*c*) *ī* and *ū* (long), are generally shortened in the middle of the compound;

(*d*) sometimes a feminine noun, in the middle of the compound, takes the masculine form (candimasuriyā) sometimes, or remains unchanged (jarāmaraṇaṁ).

EXAMPLES OF (i)

Samaṇā ca brāhmaṇā ca=samaṇabrāhmaṇā, samaṇas and brahmins.

Devā ca manussā ca=devamanussā, gods and men.

Devānañ ca manussānañ ca=devamanussānaṁ, of gods and men.

Candimā ca suriyo ca=candimasuriyā, the sun and the moon.

Aggi ca dhūmo ca=aggidhūmā, fire and smoke

Dhammo ca attho ca=dhammatthā, the spirit and the word.

Sāriputte ca Moggallāne ca=Sariputtamoggallāne, in Sariputta and in Moggallāna.

EXAMPLES OF (ii).

Note that the compounds which come under No. (*ii*), *sometimes assume the form of the plural like those of No.* (*i*).

Mukhanāsikaṁ=mukhañ ca nāsikā ca, the mouth and the nose.

Chavimaṁsalohitaṁ=chavi ca maṁsañ ca lohitañ ca, the skin, flesh and blood.

Jarāmaraṇaṁ=jarā ca maraṇañ ca, old age and death.

Hatthapādaṁ *or* hatthapādā=hatthā ca pādā ca, the hands and feet.

Hatthiassaṁ=hatthino ca assā ca, elephants and horses.

Kusalākusalaṁ *or* kusalākusalā=kusalaṁ akusalañ ca, good and evil.

Vajjimallaṁ *or* vajjimallā=Vajjī ca Mallā ca, th Vajjians and the Mallians.

544. The compounds which take the plural form are called: *Itaritara*, because the members of the compound are considered separately; those that take the neuter singular form: *samahāra*, because the several members are considered collectively; those that take either the plural *or* the neuter, are called: *Vikappasamāhāra*.

TAPPURISA.

(*Dependent Determinate Compounds.*)

545. In these compounds the first member is a substantive in any case but the Nominative and the Vocative, *qualifying*, *explaining* or *determining* the last member.

Remarks.—(*a*) The Case-ending of the first member is elided;

(*b*) In a few cases, the Case-ending is *not* elided; these compounds are called: *Alutta Tappurisa.*

(*c*) The *ā* of such words as: rājā, mātā, pitā, bhātā, etc., is shortened in the first member.

(*d*) Generally, a tappurisa follows the gender of the last member.

(i) tappurisa with *accusative case.*

(*Dutiya Tappurisa*).

Araññagato=araññaṁ gato, gone to the forest.

Sukhappatto=sukhaṁ patto, attained happiness.

Saccavādī=saccaṁ vādī, speaking the truth.

Kumbhakāro=kumbhaṁ kāro, a pot maker=a potter.

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Pattagāho=pattaṁ gāho, receiving a bowl.

Atthakāmo=atthaṁ kāmo, wishing the welfare of.

(ii) tappurisa with *instrumentive case*.

(*Tatiyā Tappurisa*).

Buddhabhāsito = Buddhena bhāsito, spoken by the Buddha.

Viññugarahito=viññūhi garahito, censured by the wise.

Sukāhaṭaṁ=sukehi āhaṭaṁ, brought by parrots.

Jaccandho=jātiyā andho, blind by (=*from*) birth.

Urago=urena go, going on the breast=a snake.

Pādapo=pādena po, drinking with the foot (root)= a tree.

Remark.—In some tappurisa compounds, a word, necessary to express properly the full meaning, is altogether elided·

Guḷodano=guḷena *saṁsaṭṭho* odano=rice *mixed* with molasses.

Assaratho=assena *yutto* ratho=a carriage *yoked* with horses=a horse-carriage.

Asikalaho=asinā kalaho, a combat with swords.

(iii) tappurisa with *dative case*.

(*Catutthī Tappurisa*).

Remark.—In these compounds, the last member designates the object *destined for* or *attributed to* that which is expressed by the first member.

Kathinadussaṁ = kathinassa dussaṁ, cloth for the kathina robe, (the kathina robe is a robe woven within a single day as a meritorious act, on a fixed day, each year.)

Saṅghabhattaṁ=saṅghassa bhattaṁ, rice (prepared) for the clergy.

Buddhadeyyaṁ = Buddhassa deyyaṁ, worthy to be offered to the Buddha.

Rājārahaṁ=rañño arahaṁ, worthy of (*lit.*, to) the king.

(*b*) Compounds formed by adding *kāmo* " desirous of", to an infinitive are considered to be tappurisas in the Dative relation * as:

Kathetukāmo=kathetuṁ kāmo, desirous to speak.

Sotukāmo=sotuṁ kāmo, desirous to hear.

Gantukāmo=gantuṁ kāmo, desirous to go.

(iv) tappurisa with *ablative case.*

(*Pañcamī Tappurisa*).

Remark —These express: *fear of, separation* or *going away from, freedom from*, etc.,

Nagaraniggato=nagaramhā niggato, gone out from town.

Rukkhapatito=rukkhasmā patito, fallen from the tree.

Sāsanacuto=sāsanamhā cuto, fallen away from religion.

Corabhīto=corā bhīto, afraid of the thief.

Pāpabhīruko=pāpato bhīruko, fearing sin.

Pāpajigucchī=pāpato jigucchī, loathing evil.

Bandhanamokkho=bandhanasmā mokkho, freedom from bonds or fetters.

Lokaggo=lokato aggo, greater than the world.

Mātujo=mātito jo, born from a mother.

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* *Niruttidīpanī; Saddanīti.*

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(v) tappurisa with *genitive case.*

(*Chaṭṭhī Tappurisa*)

Remarks.—(*a*) Tappurisas in the Genitive relation are by far the most common.

(*b*) Final *ī* and *ū* of the first member are as a rule shortened to *i* and *u* respectively.

(*c*) The word: *ratti*, night, takes the form *rattaṁ* at the end of a tappurisa.

Rājaputto=rañño putto, the king's son, a prince.

Dhaññarāsi=dhaññānaṁ rāsi, a heap of grains.

Naditīraṁ=nadiyā tīraṁ, the river-bank. (from nadī).

Bhikkhunisaṅgho=bhikkhunīnaṁ sangho, the assembly of the nuns (from bhikkhunī).

Naruttamo=narānaṁ uttamo, the greatest of men.

(vi) tappurisa with *locative case.*

(*sattamī tappurisa*).

Araññavāso=araññe vāso, living in the forest.

Dānajjhāsayo=dāne ajjhāsayo, inclined to alms-giving.

Dhammarato=dhamme rato, delighting in the Law.

Vanacaro=vane caro, walking in the woods.

Thalaṭṭho=thale ṭho, standing on firm ground.

Pabbataṭṭho=pabbatasmiṁ ṭho, standing on a mountain.

Anomalous Tappurisa.

(*a*) Sometimes the *first* member of a Tappurisa is placed *last*:

Rājahaṁso=haṁsānaṁ rājā, the swan-king, but also: haṁsarājā.

Alutta Tappurisa.

(*b*) In these the Case-endings are *not* dropped:

Pabhaṅkaro=pabhaṁ karo, making light=the sun.

Vessantaro=vessaṁ taro, crossing over to the merchants (a king's name).

Parassapadaṁ=parassa padaṁ, word for another=Active Voice.

Attanopadaṁ=attano padaṁ, word for one's self=Reflective Voice.

Kutojo=kuto jo, sprung whence?

Antevāsiko=ante vāsiko, a pupil within=a resident pupil.

Urasilomo=urasi (*loc.*) lomo, having hair on the breast=hairy-breasted.

The student will remark that the case of the first member may be any case but the Nominative and Vocative.

546. (iii) KAMMADHĀRAYA.

(*Descriptive Determinate compounds*)

Remarks.—(*a*) In Kammadhāraya Compounds, the adjective: *mahanta* assumes the form: *mahā*, and, if the consonant which follows is reduplicated, the form: *maha.*

(*b*) The word: *santa*, good, being, takes the form: *sa* (Sans. *sat*).

(*c*) The word: *puma*, a male, rejects its final *a.*

(*d*) When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine.

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(e) The Prefix *na*, not, is replaced by *a* before a consonant, and by *an* before a vowel.

(*f*) Prefix *ku*, meaning bad, little, may become *ka* before a consonant, and *kad* before a vowel.

(*g*) In their uncompounded state, the two members of a Kammadhāraya are in the *same case*.

(*i*) The Kammadhāraya Compound (which is also called: *Missakatappurisa*) is divided into *nine classes*:

(1). *Visesanapubbapada Kammadhāraya*, in which the determining or qualifying word is placed *first*, as:

Mahāpuriso = mahanto puriso, a great man.
Mahānadī = mahantī nadī, a large river.
Mahabbhayaṁ = mahantaṁ bhayaṁ, great fear.
Aparapuriso = aparo puriso, the other man.
Kaṇhasappo = kaṇho sappo, a black snake.
Nīluppalaṁ = nīlaṁ uppalaṁ, a blue lotus.

(2). *Vivesananaparapada*, or *Vivesanuttarapada-Kammadhāraya*; in this, the *second* member determines the first.

Naraseṭṭho = naro seṭṭho, the oldest man.
Purisuttamo = puriso uttamo, the greatest man.
Buddhaghosācariyo = Buddhaghoso ācariyo, the teacher Buddhaghosa.
Sāriputtathero = Sāriputto thero, the Elder Sāriputta.

(3) *Visesanobhayapada-Kammadhāraya*, the two members of which are determinate.

Remark.—A word, as for instance, *so*, he, is generally understood between the two members of these compounds.

Sītuṇhaṁ = sītaṁ (tañ ca) uṇhaṁ, heat and cold.

Khañjakhujjo = khañjo (ca so) khujjo, (he is) lame (and) hump-back.

Andhabadhiro = andho (ca so) badhiro, (he is) blind (and) deaf.

Katākataṁ = kataṁ (ca taṁ) akataṁ, (what is) done (and) not done.

(4). *Sambhāvanāpubbapada-Kammadhāraya*; in which the *first* member indicates the origin of the second term, or the relation in which the *second* term stands to the first. In these compounds such words as: *iti*, namely, thus, called; *evaṁ*, thus, called; *saṅkhāto*, called, named; *hutva*, being, are generally understood, in order to bring out the full meaning of the compound.

Hetupaccayo = hetu (hutvā) paccayo, the term (*middle term*) being, or considered as, the cause = the term which is the cause or condition.

Aniccasaññā = anicca iti saññā, the idea, *namely*: Impermanence.

Hīnasamato = hīno hutvā samato, equal in being low, unworthy.

Dhammabuddhi = dhammo iti buddhi, knowledge (arising from) the Law.

Attadiṭṭhi = attā iti diṭṭhi, the (false) doctrine of personal identity.

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(5). *Upamā-* or *Upamānuttarapada-Kammadhāraya*, in these compounds, analogy is expressed between the two terms. The word: *viya*, like, is understood between the two members

Buddhādicco = ādicco viya Buddho, the sun-like-Buddha.

Munīsīho = sīho viya muni, lion-like-sage, lion-sage. *So*:

Munipuṅgavo, sage-bull.

Buddhanāgo, Buddha-elephant.

Saddhammaraṁsi = raṁsi viya saddhammo, Light-like-Good Law, the Light of the Good Law.

Remark.—The words: *ādicca*, sun; *sīha*, lion; *puṅgava*, *usabha* bull; *nāga*, elephant, are frequently used as in the above examples, to denote: superiority, greatness, excellence, eminence, so that Buddhādicco may be translated: the eminent Buddha; munisīho, the great sage; munipuṅgavo, the eminent sage, etc., etc.

(6). *Avadhāranapubbapada-Kammadhāraya*, in which the *first* member specifies a general term. Native grammarians, in resolving these compounds, insert the word: *eva*, just, even (*but which in these examples cannot be translated into English*), between the two terms of the compounds. In English, these compounds must be translated *as if they were in the Genitive relation.*

Guṇadhanaṁ = guṇo eva dhanaṁ, wealth *of* virtues.

Sīladhanaṁ = sīlaṁ eva dhanaṁ, treasure *of* morality *or* of piety.

Paññāsatthaṁ = paññā eva satthaṁ, the sword *of* wisdom.

Paññāpajjoto = paññā eva pajjoto, the lamp *of* wisdom.

Avijjāmalaṁ = avijjā eva malaṁ, the stain *of* ignorance.

(7). *Kunipātapubbapada-Kammadhāraya*, the first member of which is: *ku*, (see, *g*).

Kuputto=ku+putto, a bad son.

Kudāsā=ku+dāsā, bad slaves.

Kadannaṁ=kad+annaṁ, bad food.

Kāpuriso=kā+puriso, a bad man.

Kadariyo=kad + ariyo, badly noble = not noble = ignoble=miserly, stingy.

Kālavaṇaṁ=kā+lavaṇaṁ, a little salt.

(8). *Nanipātapubbapada-Kammadhāraya*, (see *f*).

Anariyo=na+ariyo, ignoble.

Anīti=na+īti, free from calamity=secure.

Anūmi=na+ūmi, not having waves, waveless.

Anatikkamma = na + atikkamma (*gerd.*), not transgressing or trespassing.

Anatthakāmo=na+atthakāmo, not wishing for the welfare of.

(9). *Pādipubbapada-Kammadhāraya*, in which the first member is *pā*, *pa*, or *any other* prefix.

Pāvacanaṁ = pā+vacanaṁ, the excellent word= Buddha's word.

(Native grammarians take *pā* to be the abbreviation of the word: *pakaṭṭho*=excellent).

Pamukho=pa+mukho (having the face towards), facing, in front of, chief.

Vikappo=vi+kappo (thought, inclination), option.

Atidevo=ati+devā, Supreme deva or God.

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(*Note that* devā *becomes*: devo).

Abhidhammo = abhi + dhammo (Law, doctrine), = transcending Doctrine = Methaphysics.

Uddhammo = ud + dhammo, wrong or false doctrines.

Ubbinayo = ud + vinayo (Discipline for the monks) = wrong Discipline.

Sugandho = su + gandho, good smell = fragrance.

Dukkataṁ = du + kataṁ, a bad, sinful act.

547. NOUNS IN APPOSITION.

Nouns in Apposition are considered to be Kammadhāraya Compounds:

Vinayapiṭakaṁ, the Vinaya-Basket (a part of the Buddhist Scriptures).

Aṅgajanapadaṁ, the Province of Bengal.

Magadharaṭṭhaṁ, the Kindom of Magadhā.

Citto gahapati, Citta, the householder.

Sakko devarājā, Sakka, the Lord of gods.

Remark.—Sometimes the last member of a Kammadhāraya, being *feminine*, assumes the masculine form. *As*:
Dīghajaṅgho = dīghā + jaṅghā (*feminine*), long-legged.

548. (iv) DIGU.

(*Numeral Compounds.*)

There are two kinds of Digu:

(i) *Samāhāra-Digu*, which being considered as *collective*, takes the form of the *neuter singular* in *ṁ*.

(ii) *Asamāhāra-Digu*, when the Digu does not express a whole, but the objects indicated by the *last* member are considered *individually*, the compound, as a rule, takes the form of the plural.

Remarks.—(*a*) Some words, when last member of a Digu, change their final vowel to *a*, if it be any other than *a*.

(*b*) The stems only of the numerals are used as first members.

(i) Samāhāra-Digu.

Tilokaṁ, the three worlds (collectively).
Tiratanaṁ, the Three Jewels (do.)
Catusaccaṁ, the four Truths (do.)
Sattāhaṁ=satta + ahaṁ (day), seven days=a week.
Pañcasikkhāpadaṁ, the five Precepts (collectively).
Dvirattaṁ=dvi+ratti, two nights (remark *a*).
Pañcagavaṁ=pañca+gavo, (remark *a*).
Tivaṅgulam=ti+v (inserted, 28) aṅguli, three fingers.
Navasataṁ, nine hundred.
Catusahassaṁ, four thousand.

(ii) Asamāhāra-Digu.

Tibhavā, the three states of existence.
Catudisā, the four-quarters.
Pañcindriyāni, the five senses=pañca+indriyānī.
Sakaṭasatāni=sakaṭa+satāni, one hundred carts.
Catuṣatāni, four hundred.
Dvisatasahassāni, two hundred thousand, (dvi sata sahassāni).

549. (v) ADVERBIAL COMPOUNDS.

(*Abyayibhāva*).

Remarks (*a*).—These compounds have for first member an *indeclinable* (529 *ff*).

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(*b*) The Abyayibhāva generally assumes the form of the accusative singular in ṁ, and is indeclinable.

(*c*) If the final vowel of the last member is *ā* long, *ā* is replaced by *aṁ*; other long vowels (except *ā*), are shortened.

(i)

Upagaṅgaṁ = upa + gaṅgāyaṁ (*loc.*), near the Ganges.

Upanagaraṁ = upa + nagaraṁ, (*loc.*), near the town.

Upagu = upa + gunnaṁ (*plural,*) close to the cows.

Anurathaṁ = anu + rathe, behind the chariot.

Yāvajīvaṁ = yāva + jīvā (*abl.*), as long as life lasts.

Antopāsādaṁ = anto + pāsādassa, within the palace.

Anuvassaṁ = anu + vassaṁ, year after year = every year.

Anugharaṁ = house after house = in every house.

Yathābalaṁ = yathā + balena, according to (one's) power.

Pativātaṁ = pati + vātaṁ (*acc.*), against the wind.

Tiropabbataṁ, pabbatassa tiro, across the mountain.

Uparipabbataṁ = pabbatassa + upari, upon the mountain.

Paṭisotaṁ = sotassa + paṭilomaṁ, against the stream.

Adhogaṅgaṁ = gaṅgāya + adho, below the Ganges.

Upavadhu = upa + vadhū, near (his) wife.

Adhikumāri = adhi + kumārī, the young girl.

(ii)

Sometimes, however, the case-ending is retained. The cases thus retained being mostly the *Ablative* and the *Locative*. But in most cases, the neuter

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form is also met with for the same compound. The Ablative termination may be retained when the indeclinable is : pari, apa, ā, bahi, yāva, etc.

Yāvajivā *or* yāvajivaṁ—as long as life lasts.

Apapabbatā *or* Apababbataṁ—away from the mountain.

Bahigāmā *or* bahigāmaṁ—outside the village.

Ābhavaggā *or* ābhavaggaṁ—to the highest state of existence.

Purāruṇā *or* purāruṇaṁ (=aruṇamhā pure), before daylight.

Pacchābhattā, *or* pacchābhattaṁ, after meal.

Tiropabbatā *or* tiropabbate (*loc.*) *or* tiropabbataṁ, beyond, on the other side of, the mountain.

Anto-avīcimhi (*loc.*), in hell.

Anutīre, along the bank.

Antaravīthiyaṁ (*loc.*) in the street.

Bahisāṇiyaṁ (*loc.*), outside the curtain.

550. (vi) RELATIVE OR ATTRIBUTIVE COMPOUNDS.

(*Bahubbihi*).

Remarks (*a*).—A Bahubbīhi Compound, when resolved into its componant parts, requires the addition of such relative pronouns as : "he, who that, which", etc., to express its full meaning; a Bahubbīhi is therefore used *relatively*, that is, as an adjective, and consequently, the final member assumes the forms of the three genders, according to the gender of the noun which it qualifies. A Bahubbīhi is equal to a relative clause.

(*b*) All the Compounds explained above (*Dvanda, Tappurisa, Kammadhāraya, Digu, Abyayibhāva*), become, *if used as adjectives*, Bahubbīhi Compounds.

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(c) Bahubbīhi *being adjectives qualifying nouns*, must agree in gender, number and case with the noun which they qualify.

(*d*) It follows from (*c*) that a Bahubbīhi, may be in any case relation but the *Vocative.*

The following are the different kinds of Bahubbīhi:

(1). *Paṭhamā-Bahubbīhi*, Relative in the Nominative Case.

Chinnahattho puriso=hand-cut-man=a man whose hands have been cut off:

Here, *chinnahattho*, is the Bahubbīhi qualifying the the noun *puriso.*

Lohitamakkhitaṁ mukhaṁ = lohitena makkhitaṁ mukhaṁ, the mouth besmeared with blood; lohitamakkhitaṁ is the Bahubbīhi.

Susajjitaṁ puraṁ, a well-decorated city; susajjitaṁ is the Bahubbīhi.

(2). *Dutiyā-Bahubbīhi*, Relative in the Accusative Case; that is, the Bahubbīhi gives to the word which it determines or qualifies, the sense of the *Accusative relation.*

Āgatasamaṇo saṅghārāmo = imaṁ saṅghārāmaṁ samaṇo āgato, this monastery the priest came to =the monastery into which the priest came; Āgatasamaṇo=Bahubbīhi.

Ārūḷhanaro rukkho=so naro imaṁ rukkhaṁ ārūḷho, the tree into which the man climbed. Ārūḷhanaro =Bahubbīhi.

(3). *Tatiyā-Bahubbīhi*, Relative in the Instrumentive Case, in which the Bahubbīhi gives to the word it determines the sense of the *Instrumentive relation.*

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Jitindriyo samaṇo=yena jitāni indriyāni so samaṇo, the samaṇa by whom the senses have been conquered. Jitindrio=Bahubbīhi.

Vijitamāro Bhagavā=so Bhagavā yena Māro vijito, the Blessed One by whom Māra was vanquished= the Blessed One who vanquished Māra. Vijitamāro=Bahubbīhi.

(4). *Catutthi-Bahubbīhi*, Relative in the Dative relation, that is, in which the Bahubbīhi gives to the word it determines the sense of the *dative relation*.

Dinnasuṅko puriso=yassa suṅko dinno so, he to whom tax is given. Dinnasuṅko=Bahubbīhi.

Upanītabhojano samaṇo=so samaṇo yassa bhojanaṁ upanītaṁ, the priest to whom food is given. Upanītabhojano=Bahubbīhi.

(5). *Pañcamī-Bahubbīhi*, Relative in the Ablative Case, in which the compound gives to the word determined the sense of the *Ablative relation*.

Niggatajano gāmo=asmā gāmasmā janā niggatā, that village from which the people have departed=an abandoned village. Niggatajano=Bahubbīhi.

Apagatakāḷakaṁ vatthaṁ=idaṁ vatthaṁ yasmā kāḷakā apagatā, the cloth from which (the) black spots have *departed* = a cloth free from black spots. Apagatakāḷakaṁ=Bahubbīhi.

(6). *Chatthi-Bahubbīhi*, Relative in the Genitive Case, in which the compound gives to the word it determines the sense of the *genitive relation*

Chinnahattho puriso=so puriso yassa hattho chinno, the man whose hands are cut off. Chinnahattho=Bahubbīhi.

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Visuddhasīlo jano=so jano yassa sīlaṁ visuddhaṁ, that person whose conduct is pure=a moral person. Visuddhasīlo=Bahubbīhi.

(7). *Sattamī-Bahubbīhi*, Relative in the Locative Case, that is, in which the Bahubbīhi gives to the determined word the sense of the *Locative Case*.

Sampannasasso janapado=yasmiṁ janapade sassāni sampannāni, a district in which the crops are abundant = a fertile district. Sampannasasso=Bahubbīhi.

Bahujano gāmo=yasmiṁ gāme bahū janā honti, a village in which are many persons=a populous village. Bahujano=Bahubbīhi.

(*e*) The word determined by the Bahubbīhi Compound is as often understood as expressed; for example:

Dinnasuṅko (4)=he who receives taxes=a tax-collector.

Jitindriyo (3)=he who has subdued his senses.

Lohitamakkhito (1)=besmeared with blood.

Sattahaparinibbuto=dead since a week.

Somanasso=joyful (*lit.*, he to whom joy has arisen).

Chinnahattho (6)=he whose hands have been cut off.

Māsajāto=a month old (*lit.*, he who is born since one month).

Vijitamāro (3)=he who has conquered Māra=the Buddha.

(*f*) In some Bahubbīhi, the *determining* word may be placed either first or last without changing the meaning:

Hatthachinno *or* chinnahattho.

Jātamāso *or* māsajāto.

(*g*) Feminine nouns ending in *ī ū* as well as stems ending in *tu* (=*tā*, see, 163, words declined like satthā,) generally take the suffix *ka*, when they are the last member of a Bahubbīhi; *possession* is then implied:

Bahukattuko deso=a place in which there are many artisans.

Bahukumārikaṁ kulaṁ=a family in which there are many girls.

Bahunadiko janapado=a district with many rivers.

Note that long ī is shortened before ka; the same remarks applies to long ū.

(*h*) When a feminine noun is the last member of a Bahubbīhi, it takes the masculine form *if determining a masculine noun*, and the first member, *if also feminine*, drops the sign of the feminine:

dīghā jaṅghā, a long leg; *dīghajaṅghā* itthī, a long-legged woman; but: *dīghajaṅgho* puriso, a long-legged man.

(*i*) The adjective: mahā, may be used as the first member of a Bahubbīhi: *mahāpañño*, of great wisdom, very wise.

(*j*) Sometimes *ā* is added to the words: *dhanu*, a bow, *dhamma*, the Law, and a few others, when last members of a Bahubbīhi:

Gandivadhanu=*gandhivadhanvā* (27, ii), Arjuna, he who has a strong bow.

Paccakkhadhammā, but also paccakkhadhammo= to whom the Doctrine is apparent.

551. The student will have remarked that all the examples given above of Bahubbīhi, are Digu, Tappurisa, Kammadhāraya, Dvanda and Abyayibhāva, used relatively. To make the matter clearer, however, a few examples are here given.

Dvanda used relatively.

Nahātānulitto, bathed and anointed.

Kusalākusalāni kammāni, good and bad actions.

Tappurisa used relatively.

Buddhabhāsito dhammo=the Doctrine spoken by the Buddha=Buddhena bhāsito dhammo.

Sotukāmo jano=a person desirous to hear=one desirous to hear.

Nagaraniggato=one *or* he who has gone out of town.

Kammadhāraya used relatively.

Guṇadhano=rich in virtues.

Sugandho=fragrant.

Khañjakhujjo puriso=a lame and hump-backed man.

Digu used relatively.

Dvimūlo rukkho=a two rooted-tree.

Pañcasatāni sakaṭāni=five hundred carts.

Sahassaraṁsi=the thousand-rayed=the sun.

Abyayibhāva used relatively.

Saphala=saha phala=fruitful (lit., having fruits)

Savāhano Māro=Mara with his *monture.*

Niraparādho Bodhisatto=the faultless Bodhisatta.

UPAPADA COMPOUNDS. *

552. When the second member of a Dutiyā-Tappurisa Compound, is a Kita noun or Primary derivative, (*see* chapter xiii-*Primary and Secondary Derivation*), and

the first member a noun in the *Accusative relation*, the compound is called Upapada. Such a compound may therefore be called indifferently : *upapada* or *upapada-tappurisa*, or simply : tappurisa*.

EXAMPLES.

Atthakāmo=atthaṁ kāmo, wishing for the welfare of, (kāmo is a *kita* derivative).

Kumbhakāro=kumbhaṁ kāro, a pot maker=a potter, (kāro is a *kita* derivative). *So*:

Pattagāho=pattaṁ gāho, receiver of the bowl.

Rathakāro=rathaṁ kāro= carriage maker=cartwright.

Brahmacārī=brahmaṁ cārī, one who leads the higher life.

Dhammaññū=dhammaṁ ñū, he who knows the Law.

ANOMALOUS COMPOUNDS.

553. A few compounds are found which are quite anomalous in their formation, that is, they are made up of words not usually compounded together. These compounds must probably be considered as of very early formation, and be reckoned amongst the oldest in the language. We give a few examples :

Vitatho=vi+tathā, false, unreal.

Yathātatho=yathā+tathā, real, true, as it really is.

Itihā (=*iti*, thus+*ha*-lengthened to ā)=thus indeed= introduction, lengendary lore, legend.

Itihāsa (=*iti*, thus + *ha*, indeed + *āsa*, was)=thus indeed it was=itihā.

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Itihītihā (=itiha+itihā)=itihā, itihāsa.

Itivuttaṁ (=*iti*, thus+*vuttaṁ*, P. P. P. of vatti, to say)=thus it was said. Name of a book of the Buddhist Scriptures.

Itivuttaka (=iti+vuttaṁ+ka—suffix)=itivutta.

Aññamaññaṁ (=aññaṁ+aññaṁ), one another.

Paramparo (=paraṁ+para)=successive.

Ahamahamikā (=*ahaṁ*, I + *ahaṁ* + *ika*—suffix), egoism, arrogance, the conceit of superiority (*lit.*, connected with : I).

COMPLEX COMPOUNDS.

554. Compounds, as above explained, may themselves become either the first or the last member of another compound, or two compounds may be brought together to form a new one, and this new one again may become a member of another compound, and so on to almost any length, thus forming compounds within compounds. These compounds are mostly used *relatively*, that is, they are Bahubbīhi. The student ought to bear in mind that, *the older* the language is, the fewer are these complex compounds, and the later the language, the more numerous do they become; it therefore follows that long compounds are a sign of decay and, to a certain extent, a test, as to the relative age of a text.

EXAMPLES.

Varaṇarukkhamūle, *at the foot of the varaṇa tree*, is a tappurisa compound in the genitive relation, and is resolved as follows :

varaṇarukkassa mūle ; varaṇarukkhassa is itself a kammadhāraya compound=varaṇa eva rukkha. It is therefore a tappurisa compound, the first member of which is a kammadhāraya compound.

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Maraṇabhayatajjito, *terrified by the fear of death*, a bahubbīhi qualifying a noun understood, and is a tappurisa in the instrumentive relation: maraṇabhayena tajjito; maraṇabhaya is itself a tappurisa in the Ablative: maraṇā bhaya.

Sīhalaṭṭhakathāparivattanaṁ, *the translation of the Singhalese Commentaries*, is first: a tappurisa compound = Sihalaṭṭhakathāya parivattanaṁ, 2nd, another tappurisa: Sīhalāya aṭṭhakathā = the Commentaries of Ceylon = the Singhalese Commentaries.

Aparimitakālasañcitapuññabalanibbattāya, *produced by the power accumulated during an immense (period of) time*, the whole is a bahubbīhi feminine in the Instrumentive. We resolve it shortly:

Aparimitakālasañcitapuññabala, a tappurisa determining nibbattāya;

Aparimitakālasañcitapuñña, a kammadhāraya determining bala;

Aparimitakālasañcita, a kammadhāraya determining puñña.

Aparimitakāla, a kammadhāraya determining sañcita; lastly aparimita is a Kammadhāraya = a + parimita. In its uncompounded state, it would run as follows: aparimite kāle sañcitassa puññassa balena nibbattāya.

Remark.—The student should follow the above method in resolving compounds.

CHANGES OF CERTAIN WORDS IN COMPOUNDS.

555. Some words, when compounded, change their final vowel; when last members of a bahubbīhi, they, of course, assume the endings of the three genders, according to the gender of the noun they determine. The most common are here given:

Go-a cow, bullock, becomes *gu, gavo or gavaṁ*: pañcagu, bartered with five cows (pañcahi gohi kīto); rājagavo, the king's bullock (rañño go); dāragavaṁ, wife and cow (dāro ca go); dasagavaṁ, ten cows.

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Bhūmi—place, state, stage, degree, storey, becomes *bhūma*: jātibhūmaṁ, birth-place (jātiyā bhūmi); dvibhūmaṁ, two stages (dvi bhūmiyo); dvibhūmo, two-storeyed. *Ka*, is sometimes superadded, as: dvibhūmako=dvibhūmo.

Nadī—a river, is changed to *nada*: pañcanadaṁ, five rivers; pañcanado, having five rivers.

Aṅguli—finger, becomes *aṅgula* (see, 458, *a*).

Ratti—night, is changed to *ratta* (see, 458, *a*); here are a few more examples: dīgharattaṁ for a long time (*lit.*, long nights=dīghā rattiyo); ahorattaṁ, Oh! the night! (aho ratti); aḍḍharatto: midnight (rattiyā aḍḍhaṁ= the middle of the night).

Akkhi—the eye, changes to *akkha*: visālakkho, large-eyed (visālāni akkhinī yassa honti); virūpakkho, having horrible eyes, name of the Chief of the Nāgas (Virūpāni akkhīni yassa—to whom (are) horrible eyes); sahassakkho, the thousand-eyed—a name of Sakka (akkhīni sahassāni yassa); parokkhaṁ, invisible, *lit.*, "beyond the eye" (akkhīnaṁ tirobhāgo).

Sakhā—(masc).—friend, companion, becomes *sakho*: vāyusakho, the brize's friend=fire (vāyuno sakhā so); sabbasakho, the friend of all (sabbesaṁ sakhā).

Attā—self, one's self becomes *atta*: pahitatto, resolute, whose mind is bent upon=*lit.*, directed towards (pahito pesito attā yena, by whom the mind is directed upon); ṭhitatto, of firm mind (ṭhito attā assa, whose mind is firm).

Pumā=male, a man, becomes *puṁ*, and final *ṁ* is assimilated to the following consonant according to the usual rules: pulliṅgaṁ, the male sex: manhood, the masculine gender (puṁ+liṅgaṁ, characteristic, sign); puṅkokilo, a male cuckoo (puṁ+kokilo).

Saha—with, is abbreviated to *sa*, which is placed *at the beginning of* compounds see *ka* is sometimes superadded: sapicuka, of cotton, with cotton as—sapicukaṁ maṇḍalikaṁ, a ball of cotton=cotton ball;

sadevako, with the deva worlds; saha is used in the same sense: sahodaka, with water, containing water (saha udaka).

Santa—good, being, is also abbreviated to *sa* (see, 546, *b*): sappurisa, a good man; sajjano, well-born, virtuous (sa + jana, a person).

Samāna—same, similar, equal, is likewise shortened to *sa*: sajāti *or* sajātika, of the same species, of the same class (samānajāti); sajanapado, of, or belonging to, the same district (samānajanapado); sanāmo, of the same name (samāno nāmo); sanābhi, of the same navel = uterine.

Mahanta—becomes *maha* (see, 546, *a*).

Jāyā—wife, takes the forms *jāni, jaṁ, tudaṁ*,* *jayaṁ*, before the word pati, lord, husband: jāyāpatī, jayampati, jānipati, jampati, tudampati = husband and wife.

VERBAL COMPOUNDS.

556. Many nouns and adjectives are compounded with √kar, to do and √bhū, to be, or with their derivatives, very much in the manner of Verbal Prefixes.

557. The noun or adjective stems thus used change final *a*, or final *i* to *ī*.

EXAMPLES.

daḷha, hard, firm,	daḷhīkaroti, to make firm. daḷhīkaraṇaṁ, making firm, strengthening.
bahula, abundant,	bahulīkaroti, to increase, to enlarge. bahulīkaraṇaṁ, increasing. bahulīkato, increased.
bhasma, ashes,	bhasmībhavati, to be reduced to ashes. bhasmībhūto, reduced to ashes.

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* The *Niruttidīpanī* has the following interesting note on the word *tudaṁ*: "Yathā ca Sakkaṭaganthesu 'dāro ca pati ca dampatī' ti." And lower down: "Tattha 'tu' saddo padapūraṇamatte yujjati." (p. 186).

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CHAPTER XIII.

DERIVATION.

558. We have now come to a most important part of the grammar: the formation of nouns and adjectives, otherwise called Derivation.

559. In Pāli, almost every declinable stem can be traced back to a primary element called: Root.

560. A root is a primitive element of the language, incapable of any grammatical analysis, and expressing an abstract idea. It is common in European languages to express the idea contained in the root by means of the Infinitive, for instance, √gam, *to go*; but it must be borne in mind that the root is *not* an Infinitive, nor indeed a verb or a noun, but simply a primary element expressing a vague, indefinite idea. This indefinite idea is developed out of the root and is made to ramify into a diversity of meanings, both abstract and concrete, by means of suffixes.

561. The roots of the Pāli language, with slight variations in form easily recognizable to the trained eye, are common with those of Sanskrit and consequently with many of the roots of the Indo-European languages.

562. Every true root is monosyllabic, as: *nas*, to perish; *bhā*, to shine; *ruh*, to grow; *pac*, to cook. Roots which have more than one syllable are the result of (*a*) the union of a Verbal Prefix with the root itself, both having become inseparable in the expression of a particular idea; for instance: √*saṅgam*, to fight, = sam + √gam, *lit*, to come together, to close in upon; and (*b*) of reduplication (372 *ff*), as √jāgar, to be wakeful, from √gar (Sansk. √gṛ), to awake.

563. There are two great divisions of Derivation:

(i) *Kita* (kṛt), or Primary.

(ii) *Taddhita*, or Secondary.

564. Primary Derivatives are formed from the *root* itself; Secondary Derivatives from the Primary Derivatives.

565. Native grammarians recognise a third derivation, which they call: *uṇādi* (uṇ + ādi), from the suffix *uṇ* by a which a few words are derived. But the uṇādi derivation is very arbitrary, and the connection between the *noun* and the *root* is not clear, either in meaning or in form. These uṇādi derivatives are included in the Kita-Derivation; uṇādi suffixes are therefore included in the Kita-Suffixes and will be distinguished by a asteric (*).

566. We shall therefore, in the present chapter, treat of Primary and Secondary Derivation. A few hints only will be given on the uṇādi Derivation.

567. When Suffixes, both *primary* (kita) and *secondary* (taddhita) are added to roots, nouns or adjectives *guṇa* (103 *ff*) frequently takes place; that is, *a* may be lengthened to ā, and *i* and *u* be respectively changed to *e* and *o*.

568. Whenever *guṇa* takes place by the addition of a suffix, native grammarians put an *indicatory sign* before or after the suffix to show that guṇa *is* to take place; this *indicatory* sign is generally the letter *ṇ* and sometimes the letter *r*. For instance: √cur, to steal + suffix ṇa = cora, a thief. Here, the true suffix is *a*, the letter ṇ being simply indicatory that guṇa change must take place; again, √kar, to do + ṇa = kāra, a doer. But √kar + suffix *a* = kara, a doer; in this last example no guṇa takes place, and therefore, the suffix has not the indicatory sign. This sign is called by grammarians: anubandha. It is therefore clear that the *anubandha or "indicatory sign of guṇa"* is not a part of the suffix.

569. European grammarians do not as a rule note the *anubandha*, but in this book it will be noted *and put within brackets*, and in small type, *after* the true suffix, thus: (ṇ) **a**, or **ka** (ṇ). The true suffixes will come first, printed in bold type.

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570. Again, some suffixes are shewn by native grammarians by means of some *conventional signs*; for instance: *ṇvu* is the conventional sign for suffix *aka*; *yu*, for suffix *anaṁ*. Such conventional signs will be shewn *within brackets* after the true suffix; as: **anaṁ** (yu); this means that *anaṁ* is the true suffix, *yu* the conventional sign used by native grammarians to represent the suffix *anaṁ*.

571. It must be remembered that sometimes even some of the prefixes explained in (514 *ff*.) undergo guṇa, as: virajja+ka=verajjaka; paṭipada+(ṇ) a=pāṭipadā; vinaya+(ṇ) ika=venayika.

572. Before some suffixes (generally those with the indicatory ṇ, final *c* of the root is changed to *k*, and final *j* to *g*; as, √pac+(ṇ) a=pāka, a cook; √ruj+(ṇ) a=roga, desease.

573. The final vowel of a stem may be elided before a suffix.

574. The rules of sandhi and assimilation are regularly applied.

(i) PRIMARY DERIVATIVES.

(*Kita*).

575. As has been said already, Primary Derivatives are formed directly from the roots by means of certain suffixes; these suffixes are called *kita suffixes*.

576. The kita suffixes are given below in alphabetical order to facilitate reference.

A—(**a** and (ṇ) **a**). By means of this suffix are formed an extremely large number of derivatives, some of which take guṇa and some of which do not, It forms nouns (*substantive and adjective*) showing:

1st.—the *action*: √pac, to cook+a=*pāka*, the act of cooking, the cooking; √caj to forsake+a=*caga*, forsaking, abandonment; √bhaj, to divide+a=*bhāga*, dividing; √kam, to love+a=*kāma*, love.

2nd.—the *doer* or *agent*: √car, to roam+a=*cāra* and *cara*, a spy; √har, to take, captivate+a=*hara*, the Captiver (a name of Siva); √kar, to do, make +a=*kara*, that which does=the hand; also, *kāra*, a doer, maker.

3rd.—*abstract nouns of action*: √kar+a=*kara*, action, making; √kam, to step, proceed,+a=*kama*, step, succession, order; √kamp, to shake+a=*kampa*, shaking, trembling; √yuj, to join+a=*yoga*, joining.

4th.—It forms *adjectives*: √kar+a=*kāra*, doing, making, also *kara*, causing, making; √car, to walk, roam, *cara*, walking, roaming, and also: *cara*, *do*; √plu, to swim, float+a=plava, swimming, floating.

The student will readily understand that the root may be preceded by any prefix: sam+√gam+a=*saṅgama* assembly; pa+√vis, to enter+a=*pavesa*, entrance; anu +√sar, to go, move, walk+a=*anusara* following, conformity. *The same remark applies to all the other suffixes.*

577. From the adjectives formed by this suffix (4th), are formed the upapada compounds (552): *kammakāro* =kammaṁ kāro (kammaṁ karotī 'ti), the doer of the act; *kumbhakāro*=kumbhaṁ kāro (kumbhaṁ karotī 'ti), the maker of the pot=potter.

578. Very similar in character with the upapada compounds are those compounds which are names of persons. In our opinion, they are simply and purely upapadas; but Kacchāyana has the following rule: "saññāyaṁ A NU—that is: To form a proper name, suffix NU (=ṁ=Accusative Case), is added to the first member of the compound, which is the *direct object* of the root which forms the second member and after which the suffix A is added to denote the agent: *arindama*, the subduer of his enemies=ari, enemi+ṁ (nu)+√dam, to subdue+a. So: *Vessantara*, who has crossed over to the merchants

(vessa + ṁ (nu) + √ tar, to cross + a); *Taṇhaṅkara*, creating desire = taṇhā, desire + ṁ (nu) + √ kar + a. The name of a Buddha.

It will be seen from the above examples that the first member is in the Accusative Case and is governed by the second member which is an *agent-noun* formed by suffix A.

Remark.—The nouns formed by A, are masculine; they form the feminine according to rules (183), and the same applies to the adjectives (197).

Abha*—Used to form the names of some animals; the derivation is obscure. *Kalabha*, or *kaḷabha*, a young elephant, from √kal, to drive, to sound; *usabha*, a bull, from √us (Sansk. *ṛs*), to go, flow, push; *sarabha*, a fabulous eight-legged kind of deer, from √sar (Sansk. çṛ), to injure, break, tear; *karabha*, a camel, from √kar, to do.

Aka (ṇvu)—forms a numerous class of *action-nouns* and *adjectives*, with guṇa of the radical vowel: √kar, to make, do + aka = *kāraka*, making, causing; maker, doer; √gah, to take, receive + aka = *gāhaka*, taking, receiving, a receiver; sometimes a—y is inserted between aka and a root ending in a vowel, especially long *ā*: √dā, to give + aka = *dāyaka*, a giver.

Remark.—The feminine of these derivatives is generally in *kā* or *ika*.

Ala*—forming a few nouns of doubtful derivation from, it is said, the roots: √paṭ, to split, slit; √kus, to heap, bring together, cut; √kal, to drive, sound, throw, *etc., etc.*: *paṭala*, covering, membrane, roof; *kusala*, that which is capable of cutting sin = meritorious act; these nouns are neuter.

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An—only a few words are derived from this suffix: √ rāj, to rule+an=*rājan*, a king, ruler.

Remark.—Nouns in *an* have the Nom. Sing. in *ā* (156 *ff*).

Ana (yu)—this suffix forms an immense number of derivative nouns and adjectives. The nouns are neuter, or feminine in *ā*; the adjectives are of the three genders. Guṇa may or may not take place; it is, however, more common with the adjectives. Nouns: √ pac, to cook,+ana=*pacanaṁ*, the cooking; √ gah, to take +ana=*gahaṇaṁ*, the seizing, taking; √ ṭhā, to stand+ana=*ṭhānaṁ*, a place. Adjectives: pa+ √nud, to push, move+ana=*panudano*, removing, dispelling; √ghus, to sound+ana=*ghosano*, sounding; √kudh, to be angry+ana=*kodhano*, angry. The feminine of these adjectives is sometimes in *a*, sometimes in ī. Fem. √sev, to serve, stay by+ana=*sevana* also, *sevanaṁ*, service, following; √ kar, to execute+ana =*karanā*, agony, torture.

as—This suffix forms a not very large, but important class of words, which have already been explained (160); guṇa sometimes takes place; they are declined like *manas* (159); their nom. sing. is in *o*. √ vac, to say, speak +as=*vacas* (vaco), speech, word; √ tij, to be sharp +as=*tejas* (tejo), sharpness, splendeur.

āni*—*Rarely found*; it properly does not form nouns, but a vetuperative negative imperative, with the prohibitive particle *a* (p. 242, *a*) before the root, and a *dative of the person who is forbidden to act*: *agamāni*=a + √gam+āni=you are not to go! as in "paradesaṁ te agamāṇi"—you are not to go elsewhere! "te idaṁ kammaṁ akarāni (a+ √kar+āni).

āvī=vī (tāvī)—is used as has already been seen, to form participles (231) *so also* :

āna (448); *also* at, ant=nta (439) so that the Perf. Active, the Pres. Active and the Reflective Participles are considered by native grammarians as coming under the head of Kita Derivatives. The same remark applies to the P. P. P.

dhu—so given by native grammarians is, properly : **adhu** ; it forms but a few derivatives and is only another form of **thu=athu** (*q. v.*).

i—Forms a large class of derivatives, masc., fem. and neuter, as well as a few adjectives. The nouns may be *agent-nouns* or *abstract.* But the derivation is not always quite clear (principally of neuter nouns), hence, some grammars include this suffix among the Uṇādi. *Strengthening* takes place in a few roots. Masc. : √ku, to sound, sing +i=*kavi,* one who sings=a poet ; √mun =√man, to think+i=*muni,* one who thinks=a sage. Fem. : √lip, to smear, rub+i=*lipi,* a rubbing over, writing; √ruc, to shine, to please + i=*ruci,* light, pleasure. Neut. : *akkhi,* eye ; *aggi,* fire ; *aṭṭhi,* bone, and a few others, of very doubtful derivation. Adj.: √suc. to beam, glow, burn+i=*suci,* beaming, clear, pure.

By means of this suffix is formed, from √dhā, to bear, hold, a derivative : *dhi,* which forms many compounds, mostly masculine : sam+dhi=*sandhi,* connection, union (in grammar=euphony) ; *udadhi,* the ocean=uda, water+dhi, holding (uda+ √dhā+i) ; others are : *nidhi,* a receptacle (ni+ √dhā+i) ; *paridhi,* circle, halo (pari+√dhā+i).

Similarly, from √dā, to give, with prefix *ā,* we obtain : *ādi* (=ā+ √dā+i), and so forth, and so on, etc., *lit.,*= beginning. The word ādi is much used at the end of compounds.

icca (ricca), and **iriya** (ririya), are given by Kacchāyana as kita prefixes, but in reality they are not: both are suffixes of the F. P. P. (466); they are found only in the two examples: *kicca* and *kiriya* (*lit.*, what is to be done=) business: √kar + icca=*kicca* (with elision of radical *a* and ot both *r*; √kar + iriya=*kiriya* (*do*, *do*). But the true derivation* is: √kar + tya=kitya (with elision of *ar* and insertion of i)=*kicca*, according to the usual rules (73).

ika—is given for the only root: gam, to go: *gamika*, one who goes.

in=ī (ṇī)—This forms a very great number of derivatives whose stem ends in **in**, and the nom. sing. in ī (see 137, 173); they are properly possessive adjectives, sometimes used *substantively*. Guṇa as a rule takes place. √gah, to take, receive + in=*gāhin* (gāhī), taking, catching; √kar + in=*kārin* (kārī), doing, *pāpakārī*, a sinner: √yā, to go, *yāyin* (yāyī) going, *nagarayāyī*, going to the town; √dā, to give, *dāyin* (dāyī), giving, a giver. Note that a *y* is inserted between the suffix and the roots ending in *ā* long. The feminine is formed according to rules (189).

ina—A few nouns are formed by this suffix; there is no guṇa: √sup, to sleep + ina = *supinaṁ* (neut.), a dream, sleep. The derivation of some nouns and adjectives from this suffix is not apparent and clear, and it is also classed as an Uṇādi: √dakkh, to be able, skilful + ina=*dakkhiṇa*, able, southern.

ira—The derivatives from this, nouns and adjectives, are few; there is no guṇa: √ruc, to shine + ira= *rucira*, brilliant, beautiful; √vaj, to be strong + ira=*vajira*, thunderbolt.

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* Sansk.=√kṛ + tya=kṛtya; √kṛ + ya=kṛya=kriya.

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iya, iṭṭha—are the suffixes used for the comparison of adjectives (238).

isa*—forms a few nouns, mostly masc., of rather obscure derivation: √pūr, to fill + isa = *purisa*, a man, person; √suṇ, to oppress + isa = *suṇisa*, an oppressor; √il, to shake, come + isa = *ilisa*, one who shakes, √mah, to be great + isa = *mahisa*, mighty, a buffalo.

itta* (ṇitta).—is said to express *multitude* (?); the root is guṇated: √vad, to speak, to play (music) + itta = *vādittaṁ*, the multitude of those who play music = an orchestra. This suffix and its derivatives are incomprehensible; but see—**tta, tra**, where its probable formation will be explained.

īvara*—forms a few neut. nouns of doubtful connection with the roots from which they are derived: √ci, to gather, to depend upon + īvara = *cīvaraṁ*, a monk's garment = that which is heaped upon or depended upon; √pā, to drink + īvara = *pivaraṁ*, beverage = that which is to be drunk.

ka—is added to very few roots, which take guṇa; it forms *agent-nouns* and adjectives: √vad, to speak + ka = *vādaka*, one who speak, a musician; playing (adj.); √dah, to burn + ka = *dāhaka*, burning (adj.). *Note that these two words would be better derived from suffix* aka (*q. v.*); √sukh (Sanks. çuṣ) + ka = *sukkha*, dry, dried up; √thu (Sansk. stu) to dribble, drop + ka = *thoka*, a little. **ka** often takes a connecting vowel—*i* or *u* before a root, and forms the suffixes *ika*, *uka* (*q. v.*).

la—generally with connecting vowels: *a*, or *i* before it. **la** is but another form of **ra** (*q. v.*); √thu, to be thick, strong + la = *thūla*, thick, fat; √cap, to waver, tremble + (a) la = *capala*, tremulous, frickle, giddy; √pā, to keep, guard + la = *pāla*, a guardian; √an, to breathe, blow softly + (i) la = *anila*, wind, breeze.

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lāna—as well as **yāna** given as *primary* suffixes, *are not at all suffixes*; the true suffix is **āṇa**, which is a *taddhita* suffix (*q. v.*).

ma—forms some *abstract nouns*, *agent-nouns* and some adjectives: √bhī, to fear, be afraid of + ma = *bhīma*, terrible, fearful; √ghar (Sansk. ghṛ) to be warm, to glow + ma = gharma = *ghamma*, heat, warmth (Note the assimilation of *r* (80); √thu, to praise (S. stu), *thoma*, praise; √dhū, to shake, move hither and thither + ma = *dhūma*, smoke. This suffix, in Pāli, becomes nearly confounded with the next: **man**, and native grammarians are often at a loss in choosing between these two suffixes: the reason is that no word in Pāli being allowed to end in a consonant, they have included the stems in *an* in the vowel declension (152, 156—*c*, 157—*a*).

man—(given as *ramma* as well as *mān* by Kacchāyana) forms *action-nouns*, masc. and neuter, in a few cases the noun being both masc. and neut.; the stems are in *an* the nom in, *ā*, *o*, or *ṁ*: √dhar, to hold, bear + man = *dhammo*, *dhammaṁ*, nature, characteristic, duty, the Law; √kar + man = *kammaṁ*, action, karma (Note the assimilation of *r*); √bhī, to fear + man = *bhemo*, fearful, terrible; √khi, to destroy, make an end of + man = *khemo*, secure, peaceful, *khemaṁ*, safety, happiness. Most of the derivatives from *man*, have migrated to the class of those formed by the last suffix (**ma**).

māna—this is the suffix of the Pres. Part. Reflective, already seen (447). (See, **āna**, above, pg. 276).

mi—the number of derivatives from this suffix is very restricted, they are masc. or fem. There is no guṇa; √bhū, to exist, become + mi = *bhūmi*, the earth, ground, a place; *ūr* (S. *vṛ*), to roll, turn from side to side + mi = *ūmi* (ūrmi, note the elision of radical *r*), a wave.

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na—the use of this suffix in forming a certain number of P. P. P. has been explained (458, *ff*); it also forms a few nouns; the root takes no guṇa, but through assimilation, the root is not always recognisable: √ var, to cover, enclose + na = *vaṇṇa* (80, 83), colour, external appearance; √ sup (S. svap), to sleep, + na = *soppa* (= S. svapna), sleep; √ phar (also phur = S. sphur, sphṛ), to shake, to make a jerky motion + na = *paṇṇa*, a feather, wing. From √ tās (S. tṛṣ), *taṇāh*, thirst, craving; √ ji, to conquer + na = *jina*, conquerer.

Connected with this **na**, are the suffixes **ina**, **una** (*q. v.*); also: **tana**, (= S. tna), from this last is derived the word *ratana*, gift, blessing, jewel, from √ rā, to bestow, give + tna = tana (note that radical *a* is shortened through the influence of the double consonant in *tna*. *See* 113).

ni—from this we obtain but a few nouns, fem.: √ hā, to quit, forsake + ni = *hāni*, abandonment, loss, decay; √ yu, to fasten, to unite + ni = *yoni*, womb, origin, a form of existence.

nu—forms a few words mostly masc., some abstract and some concrete: √ bhā, to shine, be bright + nu = *bhānu*, beam, light, the sun; √ dhe, to drink + nu = dhenu, yielding milk, a milch-cow.

ta 1—This suffix has been explained in the formation of the P. P. P. (450, *ff*.). It also forms a few concrete nouns: √ dū to go far, to a certain distance + ta = *dūta*, messenger; √ sū, to impel, to set in motion + ta = *sūta*, a charioteer. The student will remark that even these nouns look very much like P.P.P. (see, 452—*remarks*). The suffix **ita**, also connected with the P.P.P. (452—ii), forms a few derivatives of doubtful connection with roots: *palita*, grey; *lohita*, red; *harita*, green, etc.

ta 2 (S. tas)—forms few nouns: √ su, to go, pass + ta = *sota*, a stream; √ su, to hear + ta = *sota*, the ear.

tā (ritu, rātu). (S. tṛ or tar)—This suffix forms a pretty large number of *agent-nouns.* See (162). Remark that the base is in *u,* and the nominative in *ā:* √mā, to measure, mete out (food, etc.), +tā=*mātā,* mother; √vad, to speak, say+tā=*vattā,* one who says, tell, a speaker.

ti—This forms a very numerous class of *action-nouns,* fem., *agent-nouns,* and a limited number of *adjectives.* Fem: √bhaj, to divide+ti=*bhatti*(=bhakti, 426—*remark,* 59—*a*), division; √kitt, to praise+ti=*kitti* (with one *t* dropped), praise; √gam, go+ti=*gati,* (456), a going, journey. So: from √muc, *mutti,* deliverance; from √man, to think, mati (459), thought, *etc.* Adj.: √ṭhā, stand, last + ti=*thiti,* lasting; √pad, to go, step + ti=*patti* (62), going, a foot soldier.

tu 1—This is properly the suffix of the Infinitive, which has become an Accusative (363—i); but it also forms nouns chiefly masc., but of the other genders too: √dhā, to lay, put+tu=*dhātu,* masc., and fem., that which lay (at the bottom)=a primary element, a root, principle; √tan, to stretch+tu=*tantu,* a thread, masc. √si, to bind+tu=*setu,* a tie, bridge.

tu 2—The same as tā (ritu, rātu), above.

tra, ta (tran, ta).—forms a large number of derivatives, chiefly denoting the agent, and concrete nouns: √chad, to cover over+tra, ta=*chatraṁ chattaṁ,* an umbrella (in chatra, *d* has been dropped to avoid the collocation of three consonants; in chatta it is assimilated); √gā (a collateral form of √gam), to move+tra, ta=*gattaṁ,* limb; √nī, to lead+tra, ta = *netraṁ, nettaṁ,* the eye=that which leads.

tha—The derivatives from this are not very numerous: √gā, to sing+tha=*gāthā,* fem., a song, stanza, verse; √tar (S. tṛ), to cross+tha=*titthaṁ,* ford, landing-place (with connecting i).

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thu and aslo **dhu**—give only a few derivatives, and have generally the form **athu, adhu.** √ vip, vep, to shake, tremble + thu, dhu = *vepathu, vepadhu,* trembling; √vam, to throw up, vomit + thu, dhu = *vamathu, vamadhu,* vomiting.

ra—Forms some nouns and adjectives, ; there is no guṇa ; mostly found in the forms: **ira, ura** (*q. v.*), and **ara**. Nouns: √bhand, bhad, to receive, praise + ra = *bhadra, bhadda,* (adj.,) laudable, good, worthy ; √ dhī, to think + ra = *dhīra* (adj.,) wise , a wise man ; √bham, to flutter, move in circles + (a)ra = *bhamara,* a bee.

ri—gives very few derivatives : √bhū + ri = *bhūri* (adj.), abundant, much.

ru—forms some nouns and adj.: √ bhī, to fear, be afraid + ru = *bhīru,* timid ; √ can, to rejoice in, to gladden + ru = *cāru* (with elision of *n*), dear, gladsome.

u (ru, and u)—Although making a large number of derivatives, substantive and adj., as the connection of the meaning with the root, is, in many cases, not easily traced, this suffix is classed with the Uṇādi ; guṇa may or may not take place. √ bhand, to bind + u = *bhandu,* a kinsman ; √ kar + u = *kāru,* a doer, maker, artisan ; √ tan, to continue, extend + u = *tanu,* a son ; √ vas, to light up, shine + u = vasu, a gem ; good.

uka (ṇuka)—forms a few nouns and adj. denoting the agent ; there is guṇa: √pad, to tread, step + uka = *pāduka* (fem.), a shoe ; √ kar, + uka = *kāruka* (mas.), a maker, artisan.

una—Forms a few derivatives. √ tar, to cross, pass away + una = *taruṇā,* just begun, young, fresh, √kar, to love, pity + una = *karuṇu,* (fem.) compassion; √ pis to grind, hurt, destroy + una = *pisuno* (adj.), backbiting, malicious ; a tale-bearer.

ū—forms some adj. and nouns mostly fem. √vid, to know + ū = *vidū*, knowing; vi + √ñā, to know + u = *viññū*, knowing.

ūra—A few nouns only. √und, to wet, moisten + ūra = *undūra*, a rat.

usa,* **ussa**—The derivatives from this, very few, are doubtful: √man to think + usa, ussa = *manussa*, *mānusa*, a man.

vā—This, as the suffix of the P. P. A., has already been noticed (465).

ya—This forms neut. nouns, most of them abstract in meaning. Assimilation takes place regularly. √rāj, to rule + ya = rajjaṁ, kingship, kingdom; √vaj, to avoid + ya = vajjaṁ, a fault = what is to be avoided; √yuj, to yoke, harness + ya = *yoggaṁ*, a carriage, conveyance. It will be remarked that **ya** is also the suffix of the F. P. P. (446), which often, in the neut. sing. makes nouns.

yāṇa (see remark under: **lāṇa**).

Remarks.—(*a*) The student will have remarked that: the participles Pres. Active, Pres. Reflective; the P. P. P., the Perf. Active, and the F. P. P. are considered as belonging to the Primary derivation.

(*b*) Suffixes: tabba, anīya, ya (ṇya) and icca are by native grammarians called *kicca* suffixes (466).

579. (ii) SECONDARY DERIVATION.

Taddhita.

Remarks.—(*a*) These derivatives are called "secondary" because they are formed by means of suffixes from the "Primary" derivatives explained in the Kita derivation.

(*b*) Secondary derivatives are also formed *from pronominal roots* (336, *ff*.).

(*c*) As in kita, guṇa may or may not take place.

580. The following remarks about the meaning of the Secondary derivation, should be well noted:

- (i) The great bulk of taddhita suffixes form *adjectives* from nouns.
- (ii) These adjectives are very freely used as *substantives*, the masc. and fem. being generally nouns denoting the *agent*, while in the neut. they are *abstract*.
- (iii) The final vowel of a word is often elided before a Taddhita suffix.
- (iv) The guṇa affects mostly the *first syllable* of the word to which the suffix is added.

581. The following is a list in alphabetical order of the taddhita suffixes:

a (ṇa, and a).—An extremely large number of derivatives are formed by means of this suffix. It is added to nouns and to adjectives used substantively; these derivatives are *essentially adjectives*, used in most cases substantively. They primarily express *connection with*, *relation with* or *dependence on* that denoted by the "primary derivatives"; this *relation* is necessarily of many kinds, as shewn below:

(1) *Patronymics*; the masc. denotes *the son of*, the fem., *the daughter of*, and the neut., *the consanguinity* or *relation of*, Vasiṭṭha + a = *Vāsittho*, the son of, *Vāsitthī*, the daughter of, *Vāsittham*, the relation of Vasiṭṭha. So: from Visamitta + a = *Vesamitto*, *Vesamittī*, *Vesamittaṁ*; Manu + a = *Manavo*, *Manavī* *Manavaṁ* (110, *remark*), the son, daughter or relation of Manu.

(2) *that which is dyed with*: Kasāva, a reddish yellow dye + a = *kasāvo*, reddish-yellow, yellow; *kāsāvaṁ*, a monk's robe (which is dyed with such dye). So: haliddā, turmeric + a = *hāliddo*, yellow, dyed with turmeric.

(3) *the flesh of*: Sūkara, a pig + a = *sokaraṁ*, pork; mahisa, buffalo + a = *māhisaṁ*, buffalo's flesh. *As adj.* = sokaro, relating to pigs; māhiso, relating to buffaloes.

(4) *belonging to*: Vidisā (a foreign country) + a = *vediso*, belonging to a foreign country, a foreigner; Magadhā (Southern Behar) + a = *māgadho*, belonging to, born in Magadhā.

(5) *a collection of*: Kapota, a dove, pigeon + a = *kāpoto*, a group of doves, or, relating to doves; mayūra, peacock + a = *māyūro*, a group of peacocks; *adj.*, belonging, relating to peacocks.

(6) *study, knowledge of, knowing*: Nimitta, an omen + a = *Nemitto*, a knower of omens = a fortune-teller; veyyākaraṇaṁ, exegesis, grammar + a = *veyyākaraṇo*, a grammarian; muhutta, a while + a = *mohutto*, one who studies for a while only; also: relating to a moment = momentary.

(7) *The locality in which something or some one is or exists*: Sakuṇa, a bird + a = *sākuṇaṁ*, the place wherein birds roost or resort to; udumbara, a fig-tree + a = *odumbaraṁ*, a place where fig-trees grow.

(8) *Possession of*: Paññā, wisdom + a = *pañño*, possessing wisdom = wise; a wise man; saddhā, faith + a = *saddho*, one who has faith = believing, faithful, a believer.

aka (ṇaka)—Is said to denote *the property of*: manussa, a man + a = *manussakaṁ*, that which belongs to man, the property of man = human. (See **ka**).

aya—For this, see **ya**.

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ālu—(This is suffix **lu**, preceded by *ā* (see **lu**); denotes *the tendency*, and forms some *past participial adj*. Dayā, sympathy, compassion + ālu = *dayalu*, compassionate; abhijjhā, covetousness + ālu = *abhijjālu*, covetous = whose tentency is to be covetous; sīta, cold + ālu = *sitalu*, chilled, cold.

āna (ṇāna)—Forms *patronymics*: Kacca (a proper name) + āna = *Kaccāno, Kaccānī, Kaccānaṁ*, the son, daughter, offspring of Kacca; cora, a thief + āna = *corāno, corānī, coranaṁ*, the son, *etc.*

āṇa—(given as a Kita suffix in the forms: **lāṇa, yāṇa,** see *pp.* 279, 283) forms a very few derives; kalyā, and by assimilation kalla, healthy, remembering, thinking of + āṇa = *kalyāṇo, kallaṇo*, blest (with health), happy, good.

āyana (ṇāyana).—Also forms *patronymics*: Kacca + āyana = *Kaccāyano, Kaccāyanī, Kaccāyanaṁ*, the son, *etc.*, of Kacca: Vaccha + āyana = *Vacchāyano, Vacchāyānī, Vaccāyanaṁ*, the son, *etc.*, of Vaccha.

bya—Is said to denote *: the state of* : Dāsa, a slave + bya = dāsabyaṁ, the state of being a slave, slavery.

dhā—Has already been noticed (281).

era (ṇera)—*Patronymics*; the final vowel of the word is elided. Vidhava + era = *Vedhavero*, the son of Vidhava; Naḷika + era = *Naḷikero*, the son of Naḷika; samaṇa, a monk + era = *sāmaṇera*, the son, *viz.*, the disciple of the monk = a novice.

eyya 1 (ṇeyya)—*The state or nature of*; Alasa, idle + eyya = *alaseyyaṁ*, idleness; *sāpateyyaṁ*, property (lit., one's own property) = sa, own + pati, master, owner + eyya (note the elision of *i* in pati).

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eyya 2 (ṇeyya)—*Patronymics*; with guṇa. Vinata+eyya =*Venateyyo*, the son of Vinata; mālī, a gardener+eyya =*māleyya*, the gardener's son.

eyya 3—Denotes: *the nature of, the origin, the place where a thing is made, or a person or animal reared up*: *pabbateyyo*, whose place or abode is in the mountain, belonging to mountains=pabbata+eyya; suci, purity+eyya=*soceyyaṁ*, the state of him who is pure, also: purification; kula, family+eyya = *koleyyo*, belonging to, reared up in a (noble) family=of good family; Bārāṇasī, Benares+eyya=*bārāṇaseyyaṁ*, that which is made in Benares, *lit.*, that the origin of which is in Benares.

eyya 4—Fitness, worthiness. This is a form of the F. P. P. already explained (468).

I 1 (ṇi),—Forms a few *patronymics*, from nouns in *a*: Duna + i = *Doni*, the son of Duna; Anuruddhā + i=*Anuruddhi*, the son of Anuruddhā; Jinadattha+i= *Jinadatthi*, the son of Jinadattha.

I 2—After the word pura, town, city, indicates that which belongs or is proper to a city: *pori*, urbane, polite, affable

ika (ṇika)—Is of very wide application and is added after nouns and adjectives; guṇa generally takes place. It denotes:

(1) *Patronymics*: Nādaputta + ika = Nādaputtiko, the son of Nādaputta; Jinadattha+ika=*Jinadatthiko*, the son of Jinadattha.

(2) *Living by means of*: Nāvā, a boat+ika=*nāviko*, one who goes or lives by means of a boat=a boatman; balisa, a fish-hook+ika=*bālisiko*, a fisherman; vetana, wages+ika=*vetaniko*, one who lives upon wages—a labourer,

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(3) *Going by means of*: pada, the foot + ika = *pādiko*, one who goes with his feet = a pedestrian; sakaṭa, a cart + ika = sākaṭiko, one who goes in a cart.

(4) *Relating to*: samudda, the sea + ika = sāmuddiko, relating to the sea = marine; sakaṭa, cart, sākaṭiko, relating to carts.

(5) *Playing upon*: vīṇā, a lute, *veṇiko*, playing upon a lute, lute-player (27—ii, remark 2); bheri, a drum, *bheriko*, a drummer, or, relating to a drum.

(6) *Mixed with*: tela, oil, *telikaṁ*, that which is mixed with oil; oily; dadhi, curds, *dadhikaṁ* that which is mixed with curds, and *dadhiko*, mixed with or relating to curds.

(7) *making, the maker*: tela, oil, *teliko*, an oil manufacturer.

(8) *connected with*: dvāra, a door, *dvariko*, one who is connected with a door = a door-keeper.

(9) *carrying upon*: khanda, the shoulder, *khandiko*, one who carries on the shoulder; aṅguli, finger, *aṅguliko*, one who carries on the finger.

(10) *born in* or *belonging to a place*, or *living in a place*; Sāvatthi, *Sāvatthiko*, of, born in, or, living in Sāvatthi; Kappilavatthu, *kappilavatthiko*, of, born in, or, living in Kappilavatthu.

(11) *study, learning*: Vinaya, the Discipline, *venayiko*, one who studies the Vinaya; suttanta, a discourse (of the Buddha), *suttantiko*, one who studies, or knows the Discourses, *viz.*, the Suttapiṭaka.

(12) *that which is performed by*: mānasa, the mind, *mānasiko*, mental, and *mānasikaṁ*, the *act* performed by the mind; sarīra, the body, *sarīriko*, bodily, corporeal, *sarīrikaṁ*, the act performed by the body.

(13) *that which is bartered for*: suvaṇṇa, gold, *sovaṇṇikaṁ*, that which bartered for gold; *sovaṇṇiko*, relating to gold; vattha, cloth, *vatthikaṁ*, that which is exchanged for cloth; *vatthiko*, relating to cloth.

(14) *possession*: daṇḍo, a staff, *daṇḍiko*, one who has a staff, a mendicant; mālā, wreath, *māliko*, one having a wreath; *puttiko*, who has sons.

(15) *a collection, herd, group*: kedāra, a field, *kedarikaṁ* a collection of fields; hatthi, elephant, *hattikaṁ*, a herd of elephants.

(16) *measure*—kumbha, a pot, *kumbhiko*, containing a kumbha measure, *viz*., as much as a pot; *kumbhikaṁ*, that which is contained in a pot.

ima—*Denotes position or direction in space or time*; it also shows *relation*: pacchā, behind, western, *pacchimo*, hindermost, western; anta, limit, end, *antimo*, last, final; So, *majjhimo*, middling, from majjha, middle.

imā—forms a limited number of possessive adj.: putta, son, *puttima*, who has sons; pāpa, evil, sin, *pāpimā*, sinful, evil.
This suffix is the same as that noticed in (221, 222) with connecting vowel *i* before it.

in (ṇī)—forms a numerous class of *possessive adj*., very often used *substantively* (137); the stems are in *in*, and the nominative sing. in *i* Daṇḍa, a staff, *daṇḍī*, possessed of a staff; manta, design, plan, *mantī*, one replete with plans, a minister, adviser; pāpa, sin + in = *pāpī*, having sin, sinful.

ina—a few *possessive adj.*; mala, dirt, taint + ina = *malina*, dirty, tainted.

issika—This is the sign of the Superlative (238).

iya—*A few abstract nouns*; issara, lord, chief + iya = *issariyaṁ*, dominion; alasa, lazy, *ālasiyaṁ*, idleness.

iya—like **ima** above.

iya, as **īya** noticed in (466), is essentially a suffix of the F. P. P. The proper form of the suffix, it should be noted is: **īya**.

ī 1—See **in**, above.

ī 2—Is used after the cardinals from 11 upwards to form ordinals expressing the day of the month, but also merely ordinals sometimes: ekādasa, 11 + ī = *ekādasī*, the 11th day, or simply, the 11th; catuddasa, 14 + ī = *catuddasī*, the 14th day, or, the 14th.

ka (kaṇ).—Is much used to form adjectives, which in the neut. become abstract nouns; besides, it also forms a certain number of nouns masc. which, however, are adjectives used as substantives. Guṇa often takes place: rakkhā, protection + ka = *rakkhako*, protecting, a guard; rakkhana, defence + ka = *rakkhanako*, a guard; ramaṇeyya, pleasurable + ka = *rāmaṇeyyako*, delightful, *rāmaṇeyyakaṁ*, delightfulness.

It has a few other meanings:

(1) *collection, group*; rājaputta, prince + ka = *rājaputtakaṁ*, a group or band of princes; manussa, man + ka = *manussakaṁ*, an assembly or group of men.

(2) *Diminutives, with, sometimes, a certain amount of contempt implied*; pada, foot, *padako*, a small foot; rāja, king, *rājako*, a princeling; putta, son, *puttako*, a little son; luddha, hunter, *luddhako*, a young hunter.

(3) *Not seldom*, **ka** *adds nothing whatever to the primary meaning of the word*; kumāra, child, young prince + ka = *kumārako, do, do*; nava, young, junior + ka = *navako, do, do.*

(4) *It is much used after compounds, above all, after Bahubbīhi, to form possessives, but often also reduntantly.*

(5) The use of **ka** after numerals has been noticed (286).

kata—Is considered as a suffix by some grammarians; it is used with prefixes: ni + kaṭa = *nikaṭa*, near; vi + kaṭa = *vikaṭa*, changed; pa + kaṭa = *pākaṭa*, evident, public, clear; sam + kaṭa = *saṅkaṭa*, narrow. It will be remarked that **kata** forms adjectives differing very little or even not at all from the meaning of the suffix to which it is added. It is probably a form of *kata* (P. P. P.), from √ kar, to do, make.

kiya—Forms adj. denoting *relation, connection* (it is made up, no doubt, of **ka** + **iya**). Andha, the Andhra country + kiya = *andhakiya*, relating or belonging to the Andhra country; jāti, birth, + kiya = *jātikiya*, relating to birth, congenital.

la—Forms a few adj. and nouns; it is often preceded by the vowels: *i*, and *u*, bahu, many + la = *bahulo*, abundant; vācā, word + la = *vācālo*, talkative, garrulous; phena, froth + ila = *phenila*, frothy, the soap plant, soap; mātā, mother + ula = *mātulo*, maternal uncle; vaṭṭa, a circle + ula = *vaṭṭulo*, circular; kumbhī, a pot, jar + la = *kumbhīlo*, a crocodile = one who has (a belly like) a jar. **la** is another form of **ra** (*q. v.*); **r** and **l** often interchange (47, vi).

lu—For this see: **alu** above.

ma—Forms ordinals (see 274); **ma** has, sometimes, a superlative meaning (*cf.*, **ima**, above). **ima** is the suffix **ma** with preceding vowel *i*.

mā (mantu)—(mant) is much used in forming adj. of *possession* It has been explained already (220, 221, 222, 223, 224).

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maya—With this suffix are formed adjectives denoting: *made of*, *consisting of*, suvaṇṇa gold+maya=*suvaṇṇamaya*, made of gold, golden; rajata, silver+maya=*rajatamaya*, made of silver.

min=**mī**—This forms a few possessive adjectives; the stems are in *in* and the nominative sing. in *ī* (cf., *in* and *ī*). Go, cow+min=*gomin*, (gomī) possessing oxen, cattle, a possesser of cattle; sa, own + min=*sāmin* (sāmī) owner, master, lord.

mī—*See last.*

ra—From this are made a few adjectives; guṇa, in some examples, takes place. It is often preceded by the vowels *ā* and *i*. Madhu, honey+ra=*madhura*, sweet, also, sweetness; sikhā, a peak+ra=*sikhāra*, having a peak, peaked, a mountain; susa, empty, hole+(i) ra=*susira*, full of holes; kamma, act, work+āra=*kammāro*, having or doing work, an artificer, smith.

so—Same meaning as **ra**; medhā, wisdom+so=*medhāso* having wisdom, wise; loma, hair+so=*lomaso*, hairy.

sī, **ssī**—See below: **vin** (=vī).

ta—Forms a few nouns and adj., it is a possessive suffix: pabba, a knot, joint, fulness+ta=*pabbata*, a mountain =that which has joints or fulness; vaṅka, a bent+ta=*vaṅkata*, bent, crooked.

tama—Is the suffix used in forming the Superlative. See (238, i).

tana—This suffix forms, from adverbs, a few adjectives: svā (sve, suve), to morrow+tana=*svātano*, of to-morrow, belonging to to-morrow; sanaṁ (S. sanā), of old, always+tana=*sanantano*, ancient, old, perpetual; nū, now+tana=*nūtano*, fresh, new.

tara—As the suffix of the comparative, tara has already been explained (238, i).

tā 1—This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the *state*, *nature* or *quality of being* that which is denoted by the adj. or noun. Lahu, light + tā = *lahutā*, lightness; sāra, pith, marrow + tā = *sāratā*, essence, strength; ati (pref.). very, great + sūra, a hero + tā = *atisūratā*, great heroism.

tā 2—Denotes *multitude*, *collection*; jana, person, man + tā = *janatā* a multitude of persons = folk, people; gāma, village + tā = *gāmatā*, a collection of villages. So: nagaratā, bhandutā, *etc.*, *etc.*

ti—Is used in forming the words expressing *decades* (*cf.* 251).

tta—(S. tva), forms neuter nouns of the same import as tā (i); puthujjana, a common man + tta = *puthujjanattaṁ*, the being a common man; Buddha, a Buddha + tta = *buddhattaṁ*, buddhahood; atthi, he is + tta = *atthittaṁ*, the state of "he is" = existence.

ttana—Used in the same sense as the last (S. tvana), puthujjana + ttana = *puthujjanattanaṁ*, state of being a common man; vedanā, sensation + ttana = *vedanattanaṁ*, sensitiveness.

tya = cca—(S. tya), forms a few adjectives from indeclinables; ni, in + cca = *nicca*, inward, inmate = own, eternal, perpetual; amā, with, at home + cca = *amacco*, inmate, minister (for tya = cca, see 74).

tha—used in forming the ordinals: 4th, 5th, 6th. and 7th. (see 251).

thaṁ—Makes adverbs from pronominal roots; it has been noticed in (337 *ff*.).

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tha—This also has been noticed in (337 *ff*.).

vā (vantu)—(vant), this suffix makes a very large class of possessive adjectives.

It is similar in character to **mā** (mant). See (220 *ff*).

va—Forms a small number of adjectives; aṇṇa, wave + va = *aṇṇavo*, billowy, also, the ocean; kesa, hair + va = *kesavo*, hairy (a name of Viṣṇu).

vī = vin—Used to form adjective of possession. The stems are in *in*, and the nominative sing. in *ī*. It has been explained in (231 *ff*).

It is used also after some words the stem of which ends in *s* (158, 160), tapas (tapo), austerity, devotion + vī = *tapassī* (tapasvī), austere, a hermit; yasas (yaso), fame + vī = *yasassī* (yasasvī), renowed, famous.

Note that initial *v* of *vī*, is assimilated to final *s*, thus giving *ssī*. The suffix as given by native grammarians *is*,: **ssī**, which the student should *assume* as being the *true* suffix.

ya (ṇya)—This forms a very large class of nouns, mostly neuter abstract. Guṇa takes place in most cases, and assimilation is regular. Alasa, lazy + ya = *ālasyaṁ*, *alassaṁ*, laziness; kusala, skilful + ya = *kosallaṁ*, skill, mastery; paṇḍita, learned clever + ya = *pandiccaṁ*, learning, scholarship; vipula, broad, large + ya = *vepullaṁ*, development; samāna, equal, same + ya = *samañño*, common, general; dakkhiṇa, affable + ya = *dakkhiñño*, affable, kind, *dakkhiññaṁ* affability, kindness.

Roots used as suffixes.

(KVI.)

582. "Kvi" is an imaginary suffix denoting that the *root itself* is to be considered as *the suffix*. When a root ends in a consonant, this consonant is elided, as √g a m = ga,

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√ghan, to kill=gha. As these form primarily adjectives, they assume, in certain cases, but not always, the endings of the three genders.

583. The student must bear in mind that native grammarians include Kvi in Kita. As, however, they are used as suffixes added after Primary and Secondary derivatives and indeclinables, I have preferred to treat them separately.

584. A list of the principal roots used as suffixes is here given:

bhū—(√bhū, to be), has generally he meaning denoted by the verb itself: abhi+bhū=*abhibhū*, mastering, overcoming, a conqueror (abhibhavati, to overcome); vi+bhū=*vibhu*, arising, expanding, a ruler, lord (vibhavati, to arise, expand); sam+bhū=*sambhū*, offspring, progeny (sambhavati, to be produced, to spring from).

da—(√dā to give, bestow); amata, immortality, +da=*amatado*, he who bestows or confers immortality, conferring immortality; lokahita, the world's welfare+da=*lokahitado*, bestowing, or wishing for, the world's welfare.

ga—(√gam, to go); pāra, the further shore+ga=*pārago*, gone to the further shore, *viz.*, to Nirvāṇa; kula, family +upa, near+ga=*kulupago*, one who goes near a family =a family adviser.

gū—(a collateral form of √gam); addhā, distance +gū=*addhagū*, going to a distance, a traveller; pāra +gū=pāragū, as above, *parago*.

gha—[√ghan=han (59, note)] to strike, kill, smite; paṭi, back, in return+gha=*paṭigho*, hatred.

ja—(√jā, jan, to be born, produced): paṅka, mud+ja=*paṅkaja* produced in the mud=a lotus; aṇḍa, an egg+ja=*aṇḍaja*, born from an egg=a bird.

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ji—(√ji, to conquer); Māra, the enemy of Buddha+ji=*Maraji*, conqueror of Māra.

pa—(√pā, to drink); pada, a foot+pa=*pādapo*, drinking by (*with*) the foot (root)=a tree.

pa—(√pā, to guard, keep); go, cow+pa=*gopo*, cow-keeper.

ṭha—(√ṭhā, to stand, exist); nāvā, boat+ṭha=*nāvaṭṭho*, stored in a boat; ākāsa, the sky, the air+ṭha=*ākasaṭṭho*, standing, resting, abiding in the sky.

kha—(√khā, a collateral form of √khan, to dig); pari, round+kha=*parikkhā*, that which is dug all round=a moat.

dada, properly the base (371-4) of √dā, but considered as a root by some grammarians, is used in the same way as **da** above: *sabbakāmadadaṁ kumbhaṁ*=an all-desire-granting vessel=a vessel which grants all desires.

585. The Taddhita suffixes *may be classified* as follows:

Patronymics—a, āna, āyana, era, eyya, i, ika.

Possessive—aka, ika, imā, in=ī, ra (ara, ira), so, ssī, mā (mat, mant), min=mī, va, vā (vat, vant), vī=vin, ta, ina, la.

Group, collection, multitude—a, ika, ka, tā.

State of, quality, abstract idea—bya, eyya, iya, tā, tta, ttana, ta.

Relation (relating to)—a, i, ika, ima, kiya.

The others may be classified as miscellaneous.

586. It will have been remarked that some suffixes are merely made up of a principal one which has taken the vowel *a* or *i* or *u* before it. Such are: aka, ika from **ka**; aya, iya, from **ya**; ara, ira, ura from **ra**; ila from **la**.

CHAPTER XIV.

SYNTAX.

(*Kāraka*).

587. Syntax, in Pāli, does not offer any difficulty, for nearly all the relations of the substantives, adjectives and pronouns which will be explained in this chapter are very often obviated by compounding them as has already been explained in the chapter on Compounds; the student who has carefully read and mastered the Compounds, has therefore done much and will understand ordinary prose without too much difficulty. However, there are peculiar uses of the Cases, without a knowledge of which a thorough mastery of the language would be impossible; we therefore invite the learner to read attentively the present chapter.

(i) ORDER OF SENTENCES.

588. The order of the Pāli sentence is very simple in character, compound sentences being rather the exception than the rule :

(1) Whether the sentence be *Simple*, *Compound* or *Complex*, the predicate must always come *last*.

(2) In a simple sentence containing an object, the order is : (i) Subject; (ii) object and (iii) predicate, as : *dāso kammaṁ karoti*, the slave does the work.

(3) Words qualifying the subject or the object *come before* the subject and the object respectively, and adverbs *before* the verb : *ete tayo purisā mahantaṁ siriṁ sīghaṁ pāpuṇiṁsu*, these three men quickly attained to great glory.

Remark.—Adverbs of time *always come first* in the sentence.

(4) The conjunctions, *pana*, but; *udāhu*, or, are used to form compound sentences; *ce*, *yadi* and *sace*, if, complex sentences.

(ii) THE ARTICLE.

589. There are no words in Pāli corresponding to the English articles; the words *eko*, *ekacce*, one, a certain, are often used in the sense of the indefinite article (253), and *so*, *eso*, that, this, do the function of the definite article: *so puriso*, the man; *sā itthī*, the woman.

Remark.—Substantives not preceded by the above words may, according to the context, be translated as if preceded by the articles: *puriso*=a man, or, the man.

(iii) CONCORD.

590. **1st.** *of subject and predicate.*

(1) The predicate may be (i)—a finite verb: *bhikkhu gahapatiṁ ovādi*, the monk admonished the householder; (ii)—a substantive with the verb "*hoti*" understood after it: *yadi ete guṇā*, if these (are=honti) virtues; (iii)—an adjective with "*hoti*" also undertood: *tvaṁ atibalo*, thou (art=asi) very foolish; (iv)—a P.P.P. used as a finite verb; *so pi gato*, he too went, *lit.*, he too gone.

(2) When a finite verb is used as predicate, it must agree with the subject *in number and person.* When there are several subjects of different persons, the verb is put in the *first person plural*: *so ca tvaṁ ahaṁ gacchāma*, thou, he and I go. Should there be no subject of the first person, the verb is put in the *2nd person plural*: *so ca tvaṁ gacchatha*, he and thou go.

(3) In the case of an adjective or a P. P. P. taking the place of the predicate, the adj. and the P. P. P. must agree with the subject in *gender*, and *number*: *so*

gato, he went ; *sā gata*, she went ; *taṁ gataṁ*, it went ; *so taruṇo*, he is young ; *sā taruṇa*, she is young ; *taṁ taruṇaṁ*, it is young.

(4) But if a substantive stands in the place of a verb, no such concord of gender or number needs take place : *appamado nibbanapadaṁ* (=nibbānassa padaṁ), vigilance is the path to Nirvāna.

2nd. *of adjective and substantive.*

591. An adjective, or participle (which is of the nature of an adj.), when not compounded with the noun it qualifies, must agree with it in gender, number and case.

3rd. *of the relative and its antecedent.*

592. The relative must agree with its antecedent in gender, number and person.

(1) The relative may be used by itself, without the noun : *yo janāti so imaṁ gaṇhatu*, he who knows let him take this. Note that in the above the demonstrative pronoun *so* is used as a correlative.

(2) The relative is used instead of a preceding noun : *ahaṁ, ekaṁ upāyaṁ janāmi, yena amhe gaṇhituṁ na sakkissati*, I know an expedient by which he will not be able to seize us.

(3) With the noun expressed : *yassa purisassa buddhi hoti so mahaddhano ti vuccati*, to whom there is wisdom, he is called very wealthy=he who has wisdom is said to be very wealthy.

(4) Note that the clause containing the *relative* is put first ; sometimes the clause containing the correlative is placed first for the sake of emphasis, as : *na so pitā yena putto na sikkhāpiyati*, he is no father by whom the son his not made to learn.

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(iv) SYNTAX OF SUBSTANTIVES.

593. This is properly *government*, for the term “Kāraka” expresses the relation between the noun and the verb; so that any relation existing between words not connected with a verb cannot be called a Kāraka, consequently the Genitive and the Nominative are not considered as cases, for they have no relation whatever with the verb; they are therefore called Akāraka, non-cases.

1. THE NOMINATIVE.

594. The nominative is used very much in the same way as in English; it is the subject of the verb and the latter must agree with it in number and person; see Concord of subject and predicate (590).

(i) The Nominative is used in apposition: *Malliko Kosalarājā*, Mallika, king of Kosala.

(ii) It used *absolutely* in titles of books, that is, it does not take the termination proper to the nominative.: *Mahājanakajātaka*, the Birth-story of Mahajānaka.

2. THE GENITIVE.

595. The true force of the genitive is “of” and “'s” expressing *possession*.

(i) The genitive therefore is used primarily to denote possession: *suvaṇṇassa rāsi*, a heap of gold; *rukkhassa sakhā*, the branch of the tree.

(ii) In such examples as the above, the genitive is most often compounded with the noun it qualifies: *suvaṇṇarāsi*.

(iii) It denotes the whole of which a part only is taken; this is called “partitive genitive”: *brāhmanaṁ so paṇḍito*, he is clever among brahmins; *sabbayodhānaṁ atisuro*, the bravest of all warriors; *tumhakaṁ pana ekenā pi*, but even not one of you...

(iv) The genitive is used also with words expressing, *difference, equality, inequality*: *tassa antaraṁ na passiṁsu*, they did not see the (its) difference; *sadiso pitu*, the same as (his) father; *tulyo pitu*, equal to his father.

Remark.—In these examples the ablative may also be used: *sadiso pitarā*.

(v) Words meaning: *dear*, or *the reverse*, take a genitive: *sā brāhmaṇassa manāpā*, she (was) dear to the brahmin.

(vi) Likewise words denoting: *honour, reverence*, etc., : *gamassa pūjito*, honoured of the village; *rañño mānito* revered by (of) the king.

Remark. In these examples the Inst. may also be used: *gāmena pūjito.*

(vii) Words of: *skill, proficiency*, etc., *and their opposites*, govern the genitive: *kusalā naccagītassa*, clever in dancing and singing.

(viii) It is used with words indicating: *locality, time, distance*: *amhākaṁ Buddhassa pubbe*, before our Buddha; *gamassa avidūre*, not far from the village; *upari tesaṁ*, above them.

(ix) *Believing in* or *well disposed towards*: *Buddhassa pasanno*, he has faith in the Buddha.

Remark. Here the Loc. may also be used: *Buddhe pasanno.*

(x) It is used also with words of: *remembering* or *thinking of* (with sorrow), *pitying, wishing for, giving* or *apportioning, honouring, cleaning, filling, fearing* and a few others: *matussa sarati*, he remembers his mother (with sorrow); *na tesaṁ koci sarati*, nobody remembers

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them ; *telassa davati,* he gives oil ; *purati bālo pāpassa,* the fool is full of evil ; *sabbe tasanti daṇḍassa,* all fear punishment.

in these examples the Acc. may be used : *telaṁ davati.*

Remark. Words of fearing also govern the Abl. : *kin nu kho ahaṁ sunakhā bhāyāmi?* Why should I fear the dog?

(xi) A genitive with a participle in agreement is called a *Gen. Absolute.* It generally denotes some attendant circumstance : *tassa bhattaṁ bhuttassa udakaṁ āharanti,* when he had finished his meal, they fetched him water.

(xii) Some other relations of the genitive will present no difficulty, as they have their exact parallel in English.

596. It will be seen from the remarks above that the genitive is often used instead of : the Accusative, the Ablative, the Instrumentive and the Locative. It is also used adverbially, as : *kissa,* why ? It will also be remarked that whenever the genitive is dependent on a verb, it is so on account of its *being used instead of another case,* as in : *mātussa sarati.*

3. THE DATIVE.

597. The person or object *to,* or *for* whom, something is given or done, is put in the Dative case. The Dat. is consequently used also as an *indirect* object with transitive verbs having an Acc. as direct object.

(i) The Dat., then, expresses the relations which, in English, are usually denoted by the words ; *to, for* : *bhikkhussa cīvaraṁ deti,* he gives a robe to the priest ; *yuddhāya paccuggacchāmi,* I will set out for battle.

(ii) the Dat. is governed by verbs expressing *praise* or *blame, anger, believing, disbelieving, assent, envy, pleasure* or *displeasure, injury, benefit, approval, forgiveness,*

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salutation, blessing, hatred, abuse, concealing, worshipping, carrying. Examples: *Buddhassa silāghate*, he praises the Buddha; *yadi 'haṁ tassa kuppeyya*, if I should be angry with him; *duhayati disānaṁ mogho*, the flood has injured the country; *tuyhaṁ saddahāmi*, I believe thee; *svāgataṁ te*, hail to thee! *sotthi tuyhaṁ hotu*, fare thee well! *khama me*, forgive me! *mayhaṁ sapate*, he swears at, or, reviles me; *tassa sampaṭicchi*, he assented to it; *ussuyanti dujjanā guṇavantānaṁ*, wicked people envy the virtuous; *tassa atītaṁ āhari*, he told him a story; *devā pi tesaṁ pihayanti*, even the gods desire them = envy them; *samaṇassa rocate saccaṁ*, truth pleases a monk.

(iii) The Dat. is commonly used with the verb "to be," to express *possession*: *puttā me n'atthi*, no sons are to me = I have no sons.

Remark.—When the verb hoti is used with the Dat. to express possession, it is generally put in the *singular*, even when, as in the above example what is possessed is *plural*.

(iv) The word, *alaṁ*, enough, fit, governs the Dat.: *alaṁ kukkuccāya*, enough of doubt! *alaṁ mallo mallassa*, sufficient is a warrior for a warrior! = a warrior is match for a warrior.

(v) The words, *attha*, object, purpose; *hita*, benefit, blessing, and *sukha*, happiness, are used in the Dat. with the meaning respectively of: for the purpose of, for; for the benefit of; for the happiness of; and they govern a Gen.: *ropanassa atthāya*, or, *ropanatthāya*, for the purpose of sowing; *devamanussānaṁ hitāya*, for the benefit of gods and men; *tassa sukhāya*, for his happiness.

(vi) The Dat., may denote *the purpose for which*, and then governs a Gen.: *dārassa bharaṇāya*, for the purpose of maintaining a wife = for the maintenance of a wife = to maintain a wife.

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Remark.—It will be seen from this example that the Dat. in *āya* has the force of an Infinitive.

(vii) The Dat. is also used with the verb *maññati*, to consider, esteem, when contempt is implied: *kaliṅgarassa tuyhaṁ maññe*, I consider thee as chaff = a fig for you! *jīvitaṁ tināya na maññe*, I do not consider life (so much) as grass = I do not care in the least for life.

(viii) The place to which motion is directed is sometimes put in the Dat. *appo saggāya gacchati*, (only) the few go to heaven; *nirayāya upakaḍḍhati*, drags down to hell; *so maṁ dakāya neti*, he takes me to the water.

(ix) The Dat. is often used instead of the Accusative, and also of the Locative.

598. 4. THE ACCUSATIVE.

(i) The Accusative Case is generally governed by transitive verbs: *rathaṁ karoti*, he makes a carriage; *āhāro balaṁ janeti*, food produces (= gives) strength.

(ii) All verbs implying *motion* govern the Acc.: *nagaraṁ gacchati*, he goes to town; *Bhagavantaṁ upasaṅkamitvā*, having approached the Blessed One.

(iii) Verbs having the meaning of, *to choose, to name, to call, to appoint, to ask, to make, to know, to consider, etc.*, take *two* Accusatives, one a direct object and the other a factitive or indirect object: *puriso bharaṁ gamaṁ vahati*, the man carries the load to the village; *purisaṁ gacchantaṁ passati*, he sees the man going; here gāmaṁ and gacchantaṁ are the factitive objects.

(iv) Causative Verbs likewise govern two Accusatives: *puriso purisaṁ gāmaṁ gamayati*, the man causes the man to go to the village; *ācariyo sissaṁ dhammaṁ paṭheti*, the preceptor causes the disciple to read the Doctrine.

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Remark.—In such examples the Instrumentive may be used instead of the *factitive* object: *sāmiko dāsena* (or dāsaṁ) *khajjaṁ khādapeti*, the master causes the slave to eat the food; *purisena* (or purisaṁ) *kammaṁ kāreti*, he causes the slave to do the work.

(v) When the roots: *vas*, to live; *thā*, to stand; *si*, to lie down; *pad*, to go, step; and *vis* to enter, are preceded by the verbal prefixes: *anu*, *upa*, *abhi*, *adhi*, *ā* and *ni*, they govern the Acc.: *gāmaṁ upavasati*, he lives near the village; *nagaraṁ adhivasanti*, they dwell in the village; *mañcaṁ abhinisīdeyya*, he ought to sit on the cot; *Sakkassa sahabyataṁ upapajjati*, got into companionship with Çakra=he went to Çakra's heaven.

(vi) The Acc. is used for the Loc.: *nadiṁ pivati*=*nadiyaṁ pivati*, he drinks in the river; *gāmaṁ carati*=*gāme carati*, he roams in the village.

(vii) The indeclinables: *abhito*, near, in the presence of, on both sides; *dhi*, *dhī*, Woe! Fie! Shame! as well as the expression: *dhi-r-atthu*, Woe, shame be to! *antarā*, between, on the way; *parito*, around, everywhere, on every side; *anu*, by the side of, inferior; *pati*, to, towards, for, near; *pari*, around; *upa*, inferior to; *antarena*, except, without; *abhi*, before, govern the Accusative: *abhito gāmaṁ vasati*, he lives near the village; *dhī brāhamanassa hantaraṁ*, woe to whom strikes a brahmin! *dhi-r-atthu maṁ pūtikāyaṁ*, shame on that foul body of mine! *upāyaṁ antarena*, without expedient; *maṁ antarena*, excepting me, *antarā ca rajagahaṁ*, and on the way to Rājagaha; *parito nagaraṁ*; around the village; *sādhu Devadatto mataraṁ anu*, Devadatta is kind to his mother; *anu Sāriputtaṁ*, inferior to Sāriputta; *pabbattaṁ anu*, by the side of the mountain: *sādhu Devadatto mataraṁ pati*, Devadatta is kind to his mother; *nadiṁ Nerañjaraṁ pati*, near the river Nerañjara; *upa Sāriputtaṁ*, inferior to Sāriputta.

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(viii) Duration of time is put in the Acc.: *divasaṁ*, the whole day; *taṁ khaṇaṁ*, at that moment; *ekaṁ samayaṁ*, once upon a time.

(ix) Ordinals in the Acc., denote "number of times": *dutiyaṁ*, for the second time; *tatiyaṁ*, for the 3rd time.

(x) Distance is also expressed by the Acc.: *yojanaṁ gacchati*, he goes one league.

(xi) The Acc. is very often used adverbially: *khippaṁ gacchati*, he goes quickly; *hatthanillehakaṁ bhuñjati*, he eats "licking his hands."

Remark.—This is called the adverbial accusative.

599. 5. THE INSTRUMENTIVE.

(i) The *agent* by whom or *instrument* with which an action is performed is put in the Inst.: *cakkhunā rupaṁ passati*, (one) sees forms with the eye; *hatthena kammaṁ karoti* (one) does work with the hands; *dāsena kato*, done by the slave.

(ii) The Inst. shows cause or reason: *rukkho vātena oṇamati*, the tree bends down on account of the wind; *kammunā vasalo hoti*, he is a pariah by reason of his work.
The Inst. can therefore be translated by such expressions as: *by means of*; *on account of*; *through*; *by reason of*; *owing to*.

(iii) The conveyance *in* or *on which* one goes is put in the Inst.: *yanena gacchati*, he goes in a cart; *vimānena gacchiṁsu*, they went in a flying mansion; *hatthinā upasaṅkamati*, he approached on his elephant.

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(iv) The price at which a thing is bought or sold is put in the Inst.: *kahāpaṇena no dethā*, give it to us for a kahāpaṇa (a small piece of money); *satasahassena vikiṇitvā*, having bought it for 100,000 (pieces of money).

(v) The direction of route, or the way *by* which one goes is shown by the Inst.: *tā sāladvārena gacchanti*, they went by the gate of the hall; *kena maggena so gato*, (by) which way did he go?

(vi) It is used to denote infirmity or bodily defects, the member or organ affected being in the Inst.: *akkhinā so kāṇo*, he is blind of one eye; *hatthena kuṇi*, having a crooked hand.

(vii) Words expressing, birth, lineage, origin, nature, are put in the Inst.: *jātiyā khattiyo Buddho*, Buddha is a kṣatriya by birth: *pakatiyā bhaddako*, good by nature.

(viii) The Inst. expresses the time *in* which: *divasena patto*, arrived in one day; *ekena māsena nagaraṁ gacchi*, he went to the city in a month.

(ix) Also the time *at* which: *tena samayena*, at that time...

(x) It expresses companionship, and is then generally used with the indeclinables, *saha* or *saddhiṁ*, with, together with: *nisidi Bhagavā saddhiṁ bhikkhsanghena*, the Blessed One sat together with the assembly of the monks.

(xi) The expressions "what is the use of," "what use to ...," "what benefit by...," etc., are expressed in Pāli by the Inst. of the thing and the Dat. of the person: *kin te jatāhi dummedha*, what good to thee, O fool, by matted hair? *kin nu me Buddhena*, what need have I of Buddha? = what do I care for a Buddha?

(xii) The word *attho,* desire, need, want, takes an Inst. of the object desired or wanted and a Dat. of the person: *maṇinā me attho*, I want a jewel (*lit.*, to me is need of, or desire for a jewel).

(xiii) *Alaṁ*, enough, governs also this case: *alaṁ idha vāsena*, enough of living here: *alaṁ Buddhena*, Bud. is sufficient for me.

(xiv) Words denoting "separation" are generally construed with the Inst.: *piyehi vippayogo dukkho*, separation from those we love is painful.

(xv) The indeclinables, *saha*, *saddhiṁ*, *samaṁ*, with, at; *vinā*, without, except, govern the Inst.: *vinā dosena*, without fault.

Remark.—Saha, sometimes expresses "equality": *puttena saha dhanavā pitā*, a father as rich as his son.

(xvi) Verbs meaning "to convey, to carry, to fetch" etc., take the Inst. of the *place* of carrying: *sisena dārukalāpaṁ ucchaṅgena paṇṇaṁ ādāya*, taking a bunch of firewood on her head and greens at her hips....

(xvii) The Inst. is often used adverbially (see above).

(xviii) It is also governed by many prepositions.

600. 6. THE ABLATIVE.

(i) The primary meaning of the Ablative is that expressed by the word "from;" that is, it expresses separation; it expresses also many other relations, in which the principal idea of separation is more or less discernible.

(ii) Separation: *gāmā apenti,* they left the village; *so assā patati*, he fell from the horse.

(iii) Direction from: *Avīcito upari*, above the Avīci Hell; *uddhaṁ pādatalā*, (from) above the sole of the foot.

(iv) The place "wherein" an action is performed is put in the Abl.; in such cases a gerund is sometimes understood according to native grammarians, but the student will remark that these expressions have their exact parallel in English: *pāsādā oloketi*, he looks from the palace, is said to be equivalent to: pāsādaṁ abhirūhitvā pāsādā oloketi = having ascended the palace he looks from the palace.

(v) Measure of length, breadth or distance is put in the Abl.: *dīghaso navavidatthiyo*, nine spans long; *yojanaṁ āyāmato*, a league in length; *yojanaṁ vitthārato*, a league in breadth.

Remark.—In these examples the Inst. may also be used: yojanaṁ āyāmena, yojanaṁ vitthārena.

(vi) That from which a person or animal is warded off or kept off is put in the Abl.: *yavehi gāvo rakkhati*, he keeps off the cows from the barley; *taṇḍulā kāke vāreti*, he wards off the crows from the rice.

(vii) With verbs meaning to "hide, conceal," *the person from whom* one wishes to hide is in the Abl.: *upajjhāyā antaradhāyati sisso*, the pupil hides himself from his preceptor.

Remark—In such expressions, the Gen. may also be used: *antaradhāyissami samanassa Gotamassa*, I will hide myself from the samaṇa Gotama.

(viii) When the verb "antaradhāyati" means, to vanish, to disappear, the place from which one vanishes is put in the Loc.: *Jetavane antaradhāyitvā*, having disappeared from the Jetavana monastery.

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(ix) But when "natural phenomena" are referred to, the Nom. is used: *andhakāro antaradhāyati*, darkness disappears.

(x) Verbs meaning "to avoid, to abstain, to release, to fear, abhor" also govern the Abl.: *pāpadhammato viramati*, he refrains from sin; *so parimuccati jātiyā*, he is released from existence: *corehi bhāyāmi*, I am afraid of thieves.

(xi) The Abl. also shews "motive, cause, reason" and can be translated by *for, on account of, by reason of, through*, etc.,: *vācāya marati*, he died on account of his speech; *silato naṁ pasaṁsanti*, they praise him for his virtue.

Remark.—In these examples, the Inst. may be used as well: *sīlena pasaṁsanti*.

(xii) It is used with words showing "proximity" *gāma samīpaṁ*, near the village.

Remark.—In these examples, the Gen. may also be used.

(xiii) Verbs meaning "to be born, to originate from" etc., govern the Abl.: *corā jāyati bhayaṁ*, from a thief fear arises.

(xiv) The following indeclinables govern the Abl: *ārakā*, far from, afar—*āraka tehi Bhagavā*, far from them is the Blessed One; *upari*, above, over—*upari pabbatā*, over the mountain. So: *pati*, against, instead, in return; *rite*, except, without; *aññatra, vinā*, without, except; *nāna*, different, away from; *puthu*, and, before a vowel, *puthag*, separately, without, except; *ā*, till, as far as; *yāva*, till, as far as; *saha*, with; *Buddhasmā pati Sāriputto*, Sar. takes the place of Bud.: *rite saddhamma*, without the true Doctrine: etc.

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(xv.) It should be noted that the Abl. is *very frequently used*, instead of the Instumentive, the Accusative, the Genitive and the Locative. For instance: *vinā saddhammā*, or *vinā saddhammaṁ*, or *vina saddhammena*.

601. 7. THE LOCATIVE.

(i) The Locative shews the place *in* or *on* which a thing or person is, or an action is performed; it is therefore expressed in English by "in, on, upon, at." *kaṭe nisīdati puriso*, the man is sitting on the mat; *thāliyaṁ odanaṁ pacati*; he cooks the food in a cooking-pot.

(ii) The Loc. shews the "cause, reason or motive" of an action: *dīpi cammesu haññante*, the panther is killed for its skins; *kuñjaro dantesu haññate*, the elephant is killed for his tusks.

(iii) It denotes the time *when* an action takes place: *sāyaṇhasamaye āgato*, he came in the evening.

(iv) When the pre-eminence of an individual (thing or person) over the whole class to which he belongs, is implied, as well as with adjectives in the Superlative degree, the noun with respect to which such pre-eminece or such superlative degree of excellence is shewn is put in the Loc. *or* in the Gen.: *manussesu khattiyo sūratamo*, the kṣatriya is the most valiant of men, or *manussānaṁ khattiyo sūratamo*; *kaṇhā gāvisu sampannakhīratamā*, of cows, the black one abounds most in milk, or, *kaṇhā gāvinaṁ sampannakhīratamā*.

(v) The following words govern the Locative and the Genitive as well, *sāmi*, master, owner; *issaro*, king, lord; *adhipati*, chief, lord; *dāyādo*, an heir; *patibhu*, substitute, surety; *pasūto*, offspring, child; *kusalo*, clever, expert: *goṇesu sāmī*, an owner of oxen, or *goṇānaṁ sāmī*; etc.

(vi) Words signifying "to be happy, contented, eager" govern the Loc as well as the Inst.: *ñānasmiṁ ussuko*, eager for wisdom, or *ñāṇena ussuko*; *ñāṇasmiṁ pasīdito*, contented with wisdom, *ñāṇena pasīdito*.

(vii) Words signifying "reverence, respect, love, delighting in, saluting, taking, seizing, striking, kissing, fond of, adoring," govern the Loc., *pāpasmiṁ ramati mano*, the mind delights in evil; *bhikkhūsu abhivadenti*, they salute the monks; *pāde gahetvā papāte khipati*, took him by the feet and threw him in the precipice; *purisaṁ sīse paharati*, struck the man on the head.

(viii) The Loc. is used sometimes to shew that one does not take any account of something or person: *rudantasmiṁ dārake pabbaji*, he left the world in spite of his son weeping; The genitive also may be used: *rudantassa dārakassa pabbaji*. (See: Vocative and Genitive Absolute).

(ix) The Loc. is employed to denote superiority or inferiority, with the words "upa" and "adhi" respectively: *upa khāriyaṁ dono*, a doṇa is inferior to a khārī; *adhi Brahmadatte Pañcalā*, the Pañcalas are under Brahmadatta's supremacy; *adhi devesu Buddho*, the Bud. is above the gods.

(x) It is used to denote "proximity": *nadiyaṁ sassaṁ*, corn near the river; *tassa paṇṇasālāya hatthimaggo hoti*, near his leaf-hut there is an elephant-track.

(xi) The Loc. is used *absolutely*, with a *participle* in the same case as itself (see, Absolute Construction).

(xii) In lexicons, the Loc. is used to signify "in the sense of": *ru sadde*, (the root) ru, is used in the sense of "making noise."

(xiii) Words denoting "fitness, suitability" govern the Loc.: *tayi na yuttaṁ*, not fit for thee; the Gen. is used in the same sense: *tava na yuttaṁ*.

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(xiv) The Loc. is extensively used *instead* of other Cases, and the student must be prepared to meet the Loc. where very often he would expect to find some other case. Let him note that in *almost* all instances, the Case for which the Loc. stands may be and is, used.

(xv) The Loc. is used for the Gen. (see, above, v).

(xvi) It is used for the Inst.: *pattesu piṇḍāya caranti*, they go about *with* bowls for their food.

(xvii) It is also used instead of the Dat.: *sanghe dinnaṁ mahapphalaṁ*, offerings *to* the Clergy are very meritorious.

(xviii) The Loc. is used for the Ablative: *kadalīdesu gaje rakkhanti*, they keep off the elephants from the plantain-trees.

(xix) The Loc. is frequently used adverbially: *atīte*, formerly.

8. THE VOCATIVE.

602. The Vocative Case does not require any explanations: it is used exactly as in English.

603. THE GENITIVE AND LOCATIVE ABSOLUTE.

(i). When a noun or a pronoun in the *Locative or Genitive* is used with a participle in the same case as itself, the construction is called, *Locative Absolute* and *Genitive Absolute* respectively. The Locative Asbosute construction is met with much more often than the Genitive Absolute construction. There is also found, now and then, a *Nominative Asbosolute* construction but far less common than the other two.

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(ii). The Locative, Genitive and (sometimes) the Nominative Absolute, may often be translated by "when, while, since" and sometimes by "although": *tesu vivadantesu Bodhisatto cintesi*, while they were disputing, the Future Buddha thought; *suriye atthaṅgate*, when the sun had set=after sunset; *gāvisu dayhamānāsu gato*, he went when the cows were being milked; *asaniyā pi sīse patantiyā*, although the thunderbolt were falling on their head.

(iii). *Sati*, the locative singular of *santo*, Pres. part. of the verb *atthi*, to be, besides having the above meanings, may also often be translated by "if," "such being the case": *atthe sati*, if there be need; *evaṁ sati*, such being the case; *payoge sati*, when there is occasion. With feminine words, sati is also used, although it should be, *satiyā* (fem.): *pucchāya sati*, if the question be asked; *ruciyā sati*, had he the desire, if he had the wish.

(iv). The Genitive Absolute is not quite so frequently used as the Loc. Absolute, although found often enough: *sākuṇikassa gumbato jālaṁ mocentass' eva*, even while the fowler was disengaging the net from the bush; *tesaṁ kīḷantānaṁ yeva suriyatthaṅgatavelā jatā*, while even they were sporting, it became dusk.

(v). The Nominative Absolute is the least common: *gacchanto bhāradvajo so*, Bhāradvaja having gone, he..., *yāyamāno mahārāja addā*, as the king was going, he saw.

> *Remark.*—The Gen. Absolute is frequently used to shew "disregard, contempt," it can then be translated by "in spite of, notwithstanding." For example see above (viii p. 312, viii).

604. (v) SYNTAX OF THE ADJECTIVE.

(i). As has already been said whenever an adjective is not in composition with another word, it must agree with the word it qualifies in number, gender and case.

(ii). Adjectives in the comparative degree require an Ablative: *sīlaṁ eva sutā seyyo,* virtue is better than learning.

(iii). Comparison is also expressed by an Abl. followed by an adjective in the positive degree: *mādhurā pāṭaliputtakehi abhirupā*, the people of Madhura are more handsome than those of Pāṭaliputta.

(iv). It is also expressed by the indeclinable *varaṁ*, better, with an Abl.: *tato varaṁ*, better than that.

(v). When "the better of two" is to be expressed, a Gen. is used with the positive degree: *tumhākaṁ dvinnaṁ ko bhaddako,* of you two who is the better?

(vi). Superlative adjectives are used with the Gen. or the Loc., for examples see above (Locative iv, p. 311).

(vi) SYNTAX OF PRONOUNS.

605. *1. Personal Pronouns.*

(i). The personal pronouns are used much in the same way as in English, and do not call for particular remarks, except, perhaps, the enclitic forms of *ahaṁ* and *tvaṁ* (289-*b*, *c*; 291 *c*).

(ii). The enclitic forms of ahaṁ: *me* and *no*, and those of tvaṁ: *te* and *vo*, are never used at the beginning of a sentence nor immediately before the particles *ca*, *va* and *eva*: *detu me*, let him give to me; *tava vā me hotu*, be it thine or mine; *kammaṁ no niṭṭhitaṁ*, our task is finished; *ko te doso*, what is thy fault? *kahaṁ vo rājā*, where is your king?

(iii). With verbs, the personal pronouns are frequently understood, as the endings of the tenses clearly indicate also the person as: *gacchati* (he) goes=so gacchati; *gaccheyyāmi*, (I) should go=*ahaṁ gaccheyyāmi*, etc.

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(iv). The personal pronoun *so*, *sā*, *taṁ* is also used as a demonstrative and as an article. See Concord (589). Therefore, *so puriso* may mean according to the context: the man, or, that man.

(v). *Tasma* (abl.), is used adverbially in the sense of "therefore, accordingly, thereby"; with the same meanings it is also followed by *hi* and *ti ha* (=iti ha): *tasmā hi paññā ca dhanena seyyo*, and therefore is wisdom better than riches; *tasmā ti ha bhikkhave*, accordingly, O! monks.

(vi). The Inst. *tena*, is used with the same meanings as tasmā: *tena taṁ madhuraṁ* therefore, on that account, it is sweet. *Tena* followed by *hi* means "well! very well! all right! well then!" *tena hi khadāpessāmi nan ti*, very well, then, I'll make you devour him.

(vii). *Naṁ* and *enaṁ* (295, 300), are used when something or some one already mentioned is referred to. See (296).

606. 2. *Demonstrative Pronouns.*

(i). *Eso*, *esā*, *etaṁ* (298), refer to what is near, and mean: this, *esa itthī*, this woman; it may be used *nirupakaro esa*, this (fellow) is useless.

The same remarks apply to *ayaṁ* and *asu*, this.

Remark.—Esa is often used for *eso*, *sa* for so.

(ii). The neuter *etad* (=etaṁ, 302), is used with the verb *hoti* and the Gen. of the person, and the expression is then equivalent to "to think": *tassa etad ahosi*, he thought...(*lit.*=of his this was).

3. *The Relative.*

We have already explained the Relative (592); a few of its most important peculiar uses need be oned here:

. *yo* (311) is used with the Indefinite *koci* (319): *ci*, whoever, anyone; *yaṅ kiñci*, whatsoever, any- . See (314-*a*, *b*).

). The neut. sing. *yaṁ* is frequently used adverbial- the sense of "as, that, because, since, seeing that, en" *taṁ bahuṁ yaṁ pi jīvasi*, it is much *that* thou

). The Inst. *yena*, is used as an adverb, meaning ereby, by which, for which, because": *yena naṁ issami*, by which I shall catch him.

). When motion to a definite place is expressed, , where, is used with *tena*, there: *yena Bhagavā ten' aṅkati*, he went to Buddha (*lit.*=where was Bud. e he approached.)

i). *yasmā* (Abl.), is used in the sense of "because', is then generally followed by *tasma*, therefore; *yasma n na jānāsi tasmā balo 'sī ti*, because thou doth not erstand, therefore art thou a fool.

08. 4. THE INTERROGATIVE.

). The interrogative pronoun *ko* (316), may be used itself or with a noun or pronoun: *ko pana tvaṁ*, who thou? *ke ete*, who are these? *kā dārikā*, which girl?

ii). *Kena* (Inst.) used with *attho* and the Dat. of the son, forms such expressions as "what do you want," .,: *kena te attho*, what are you in need of?

iii). *Kena* (Inst.), *kasmā* (Abl.) and *kissa* (Gen.), are ed adverbially with the meaning of "why? wherefore?"

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(iv). *Kiṁ* is much used with the Inst. to express "what is the use of?": *kiṁ me jīvitena*, what is the use to me of life?

5. THE INDEFINITE.

609. The indefinite pronoun (319), does not present; any peculiarity: *mā idhakoci pāvisi*, let nobody enter here *kiñci bhayaṁ*, any danger.

(vii) REPETITION.

610. To express "plurality, totality, distribution, variety, multiplicity," etc., words are sometimes repeated: *tesu tesu ṭhānesu*, in various places; *taṁ taṁ kathayamānā*, saying this and this. *Yo*, thus repeated means "whoever, whatever, whichever": *yaṁ yaṁ gāmaṁ*, whatever village; *itarā ten' eva niyamena yā ya kiñci katheti tassā tassā upari kacavaraṁ chaddesi*, and in this way the other (woman) threw the refuse on whomsoever said anything; *so diṭṭhadiṭṭhamanusse jīvitakkhayaṁ pāpeti*, he kills all whom he sees; gatagataṭṭhāne, in every place; *yena kena*, by whatever...; *ubbāhīyati so so* every one is put to flight.

611. (vii) SYNTAX OF VERBS.

(i) The Concord of the verb with its subject has already been noticed (590, 1st).

(ii) The Present Tense denotes an action taking place now, a fact existing at the present time: *so bhāyati*, he is afraid; *sā pacati*, she cooks.

(iii) The present tense often expresses the continuance of an action and is equivalent to the present progressive: *sā gabbhe nisīdati*, she is sitting in her private room.

(iv) Habit, custom and general truth, are expressed by the present tense: *sabbe maranti*, all (men) die; *bhikkhu sīlaṁ acarati*, a monk practices virtue.

(v) The present is sometimess used with a future signification: *kiṁ karomi*, what shall I do?

(vi) The present is extremely frequent in narrations when recounting past events as if they were *actually* happening, this is called the *Historical Present*, : *so pañcamānavakasatāni sippaṁ uggaṇhāpeti*, he taught five hundred young men (*lit.*, he teaches, etc.).

(vii) When no interrogative particle is used, interrogation is sometimes expressed by placing the present tense at the beginning of the sentence: *rocasi tvaṁ upāsaka*, grievest thou, O layman?

Remark.—Other tenses may also be used in the same way to mark interrogation.

612. THE PAST TENSE.

Perfect, Imperfect and Aorist.

(i) The Perfect and the Imperfect tenses present no difficulty, they are as a rule used in the sense of a *general past*, and they do not require any notice. Let it be borne in mind, however, that the Perfect is but seldom used; that the Imperfect, though more frequent than the Perfect, does seldom differ from it in meaning, and last, that the Aorist has generally displaced these two tenses and superseded them.

(ii) The Aorist is the principal past tense in Pali and is therefore extensively used; it expresses indefinite past time, but also includes the present day. The Aorist may be translated by the Present Perfect or the Past Indefinite (See 402): *catuppādā pi ekaṁ sīhaṁ rājānaṁ akaṁsu*, the quadrupedes made a lion king: *mukhe pahari*, struck him on the mouth; *kena kāraṇena rodi*, why did you cry? *brāhmaṇo elakena saddhiṁ vicari*, the brahmin walked about with the goat.

(iii) The indeclinable *mā* is used with the Aorist to express prohibition: *eḷaka, mā bhāyi*, O! goat, fear not! *mā puna evarūpaṁ akāsi*, do not do so again; *tāta, mā gami*, dear son, do not go.

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613. FUTURE TENSE.

(i) The Future expresses simple futurity: *ahaṁ gacchāmi*, I shall go; *te marissanti*, they will die.

(ii) The future is also used as a mild form of the Imperative, when courteously giving a command: *tvaṁ tassa bandhanaṁ dantehi khādissasi*, cut his bonds with thy teeth.

(iii) The future is used to express simple condition, with the particles *ce*, *sace* and *yadi*,: *yadi tvaṁ yāguṁ pacissasi ahaṁ pivissāmi*, if thou wilt cook the gruel, I shall drink it; *so taṁ ce labhissati, tena saddhiṁ gaccha*, if he get it, go with him.

(iv) *Bhavissati*, the 3rd. pers. sing. of bhavati, to be, is often used in the sense of "it must be that...": *cora paṭhamaṁ ñeva bherisaddaṁ sutvā issarabheri bhavissati ti palāyitvā*, the thieves on first hearing the beating of the drum, (said) 'It must be the drum of an official' and fled; *ayaṁ me putto bhavissati*, he must be my son.

(v) *bhavissati*, preceded by the negative particle *na*, may be translated by "it cannot be": *nāyaṁ issarabheri bhavissati*, this cannot be an official's drum.

(vi) *Jānissāmi*, the 3rd. pers. sing. of jānāti, to know, is often used idiomatically in the sense of "I'll see": *hotu, pacchā jānissāmi*, let it be, I 'll see (to it) afterwards.

614. THE OPTATIVE.

(i) The Optative expresses "probability, capability, fitness, assent or permission, command, wish, condition" and is also used in laying down rules and precepts.

(ii) Fitness: *tvaṁ tattha gaccheyyāsi*, you should go there.

(iii) Wish : *ahaṁ imaṁ tumhākaṁ bhājetvā dadeyyaṁ,* I would divide and give it to you, but...

(iv) Command : *tvaṁ pana ito paṭṭhāya ovādānusāsaniyaṁ dadeyyāsi,* but thou henceforward, give us instructions and admonitions ; *udarena nipajjeyyāsi,* lie on thy belly.

(v) Probability : *api ca nāma gaccheyyāmi,* I may go.

(vi) When expressing condition, it is usually preceded by "*ce, sace* or *yadi,* if" : *sāmi, sace imāya velāya tava sapattaṁ passeyyāsi, kin ti taṁ kareyyāsi?* lord, if, at this time, thou shouldst see thy enemy, what wouldst thou do to him ?

(vii) To express supposition, the word *yathā* is sometimes used with the Optative : *yathā mahārāja kocid eva puriso padīpaṁ padīpeyya...,* were, mahārāja, a man to light a lamp...

(viii) Assent : *tvaṁ idāni gaccheyyāsi,* thou mayest now go.

THE CONDITIONAL.

615. The Conditional expresses an action unable to be performed on account of some impediment in the way of its execution : *so ce taṁ yānaṁ alabhissā agacchissā,* he would go if he could get that vehicle ; *bho satthavāsino, sace esa rukkhamūle caṅkamanatāpaso ajja nābhavissā, sabbe mahāvilopaṁ patta abhavissatha,* O ! merchants, had not to-day this ascetic been walking to and fro at the foot of this tree you should all have been completely pillaged.

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616. THE IMPERATIVE.

(i) The Imperative is used in giving commands: *tena hi, gaccha*, very well, go!

(ii) It express entreaty: *Bhante Bhagavā appossukko viharatu*, Lord, let the Blessed One now live free from cares.

(iii) Benedictions, blessings: *vassasataṁ jīva*, may you live a hundred years!

(iv) With *mā* prefixed, the Imperative 2nd. person expresses simple prohibition (cf. Aorist 612, iii) *mā evaṁ karotha*, do not do so!

(v) The Imperative 3rd. pers. sing. of *bhavati*, to be, is often used idiomatically, with the meaning of "very well": *hotu, ahaṁ jānissāmi*, very well, I'll see (to it).

617. THE INFINITIVE.

(i) The Infinitive shews "purpose, motive, intention." It is used *actively* as well as *passively*. *Uyyānapālo chaḍḍetuṁ upāyaṁ na passati*, the gardener saw no means of throwing (them) away; *taṁ gantuṁ na dassāmi*, I will not let him go.

(ii) The Infinitive is used with verbs meaning "to wish, to try or strive, to begin, to be able": *sā rodituṁ ārabhi*, she began to cry; *na koci mayā saddhiṁ sallapituṁ sakkoti*, no one can converse with me; *sā pavisituṁ na icchati*, she did not wish to enter; *so taṁ ukkhipituṁ ussahati*, he endeavoured to lift it.

(iii) The verb *dadāti*, to give, after an Inf. means "to let, to allow" and the verb *labhati*, to obtain, means "to be allowed": *taṁ paharituṁ na dassāmi*, I will not allow him to be struck; *gehabahi nikkhamituṁ alabhanto*, not being allowed to go out of the house...

(iv) Verbs like *vaṭṭati*, to behove, to be fit, proper, and adjectives like *yutto*, having the same meaning, are much used with the Inf.; in the case of vaṭṭati, the Instrumentive is used of the person who ought to do the act: *ettha dāni mayā vasituṁ vaṭṭati*, it now behoves me to live here; it is used also impersonally: *taṁ haratuṁ vaṭṭati*, the best is to kill him = it is proper, fit, to kill him. *Evaṁ kathituṁ na yuttaṁ*, it is not proper to speak thus.

(v) The indeclinables *labbhā*, possible, allowable and *sakkā*, possible, able, are used with the Inf; *sakkā* is used much in the same way as vaṭṭati, that is, actively or passively, and often with the Inst. of the person; the verb *hoti* frequently follows sakkā: *sakkā hoti methunaṁ dhammaṁ paṭisevituṁ*, it is possible to practise fornication; *etasmiṁ thāne na sakkā vasituṁ*, it is impossible to live in this place; *idaṁ na labbhā evaṁ kātuṁ*, it is not possible to do it in this way.

(vi) When *kāmo*, wishing, desirous, is compounded with an Inf., final *ṁ* of the Inf. is dropped: *devatāya balikammaṁ karetukāmo*, wishing to make an offering to the god.

618. THE GERUND.

(i) The Gerund always denotes an action completed *before* another; it may be translated by the word "having" followed by a past participle as: *gantvā*, having gone; or by the past tense followed by the conjunction "and": *gantvā*, he went and......; the gerund, therefore, being very extensively used, is the most common connective in Pāli, and practically does away with the Pāli conjunction equivalent to the English "and," connecting two sentences. *So taṁ ukkhipitvā gharaṁ netvā catudhā vibhajitvā dānādini puññani katva yathākammaṁ gato*, he lifted it up, took it home, divided into four parts *and*, practising alms-giving and other good deeds, went according to his deeds.

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(ii) The word *va* (=eva) following a gerund, may be translated by "as soon as": *taṁ vacanaṁ sutvā va*, as soon as he heard these words......; *so vānaro attano puttaṁ disvā va*, the monkey, as soon as he saw his offspring...

(iii) The particle "*api*," coming after a gerund, may be translated by "although": *akataññū puggalo cakkavattirajjaṁ datvā pi tosetuṁ na sakkā*, an ungrateful man cannot be satisfied although he be given universal sovereignty.

(iv) Before a gerund, *a* may be translated by "without": *papañcaṁ akatvā*, without making delay = without any delay; *ekaṁ pi akilametvā*, without harming even one person.

(v) Some gerunds are used prepositionally; the principal of them are: *paṭṭhāya*, since, beginning from, from, after; *sandhāya*, with reference to, concerning; *ārabbha*, concerning, with reference to; *siñcicca*, intentionally; *asallakhketvā*, inadvertently, unawares: *nissāya*, *upanissāya*, on account of, through, near; *ādāya*, with; *paṭicca*, by, through, on account of; *ṭhapetvā*, except, excepting.

(vi) The Gerund may sometimes be translated by the present participle: *idhâgantvā ahaṁ coraṁ passiṁ*, coming here, I saw the thief.

(vii) The Gerund may have a passive signification: *corajeṭṭhakena gahetvā*, having been seized by the robber chief.

THE PARTICIPLES.

619. *The Present Participle.*

(i) The Present Participle may generally be translated by "while, whilst," which sense is inherent in it; this participle always expresses contemporaneity of action: *attano gāmaṁ gacchanto corāṭaviṁ patvā*, while going

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to his village he came upon a forest inhabited by thieves; *tattha gantvā mātaraṁ paṭijagganto vāsaṁ kappesi*, he went and, taking care of his mother, took up his abode there.

(ii) It must be remembered that participles are of the nature of adjectives (439) and must agree with the word they qualify in the same way as adjectives: *avīcinarayaṁ gacchantā sattā......*, persons going to the Avīci Hell; *āgacchantaṁ taṁ disvā pi*, although he saw him coming.... .

(iii) The present participle is sometimes used substantively, and may be translated by "he who" (does the action expressed by the verb): *idaṁ pana paralokaṁ gacchantassa pātheyyaṁ bhavissati*, but this will be provisions for him who goes to the other world: *paralokaṁ gacchanto ekaṁ kahāpaṇaṁ pi gahetvā na gacchati*, he who goes to the other world does not take even one farthing with him.

(iv) The present participle may also sometimes be translated by a conditional clause: *taṁ labhanto jīvissāmi alabhanto idh' eva marissāmi*, if I obtain her I shall live, if not, in this very spot will I die; *addhamāse sahassaṁ labhanto upaṭṭahissāmi deva*, if I get a thousand every fortnight, I'll serve thee, Lord; *evaṁ karonto lacchasi akaronto na lacchasi*, if you do so you'll get it, if not, you will not get it.

(v) The particle *pi* (=api) following a pres. part., may be rendered by "although": *pitarā vāriyamano pi*, although prevented by his father; *taṁ apassanto pi*, although not seeing him.

620. 2. *The Past Participles.*

(i) There are two past participles, the Perfect Active (231, 465) and the Passive Perfect (450, *ff*).

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(ii) The perfect active participle presents no difficulty whatever: *so sīhaṁ ādinnavā*, he having captured the lion; *bhattaṁ bhuttāvī*, having taken his meal.

(iii) The passive perfect participle is very often used as a predicate instead of a finite verb (see Concord of Subject and Predicate 590); it can then be translated by a past tense.

(iv) The P. P. P. of roots implying motion, and of transitive roots, take an accusative; *sakanivāsaṁ eva gato*, he went to his own place.

(v) When the P. P. P. is thus used predicatively, the verb "*hoti*," to be, is generally understood after it.

(vi) The *agent* of a P. P. P. is as a rule put in the Instrumentive case: *tayā pañhaṁ puṭṭhaṁ*, by her the question was asked=she asked the question; *sāsanaṁ mayā likkhitaṁ*, a letter has been written by me=I have, etc.

(vii) Not seldom the P. P. P. may be translated by a pres. participle: *tato uppatito vijjullatā viya vijjotamāno paratīre aṭṭhāsi*, springing from there, he reached the other shore as a lightening flash.

621. 3. *The Future Participle.*

(i) The future Participle (499) denotes that the agent *is about to* perform the action or undergo the state expressed by the root: *raṭṭhā raṭṭhaṁ vicarissaṁ*. I am going (=I am about to go) from kingdom to kingdom; *taṁ ganthaṁ racissaṁ ahaṁ*, I am about to compose that book.

(ii) It also shews purpose, intention, as may be seen by the 2nd example in (1) above.

(iii) It shews simple futurity: *nâhaṁ puna upessaṁ gabbhaseyyaṁ*, I shall not be reborn again.

622. 4. *The Future Passive Participle.*

(i) The Future Passive Participle conveys the idea of "fitness, necessity, obligation;" it denotes that what is expressed by the root *is to be*, or *ought to be*, or *is fit to be* or *must be* done or undergone: *mayā kattabbaṁ kammaṁ niṭṭhitaṁ*, the work which was to be done by me is finished; *sace so deso uklāpo hoti so deso sammajjitabbo*, if the place be dirty it ought to be swept; *na navā bhikkhū āsanena paṭibāhetabbā*, young monks should not be ousted from their seat.

(ii) From the above examples, it will be seen that the F. P. P. must agree with the subject in gender, case and number.

(iii) It is much used impersonally: *kinnu kattabbaṁ*, what is to be done? *ettha ca imāni suttāni dassetabbāni*, and in this connection, these passages (from the Scriptures) should be pointed out; *iminā nayena veditabbo*, it must be understood in this way.

(iv) It will be, from the above examples, remarked, that the *agent* is put in the *Intrumentive.*

(v) *Bhavitabbaṁ*, used with the Inst. of the thing or person, is frequently used in the sense of "it must be that, one should or ought to": *majjhatten' eva bhavitabbaṁ*, one should be indifferent to...; *visayojitāya etāya bhavitabbaṁ*, this must have been mixed with poison.

623. (ix) SYNTAX OF INDECLINABLES.

(i) The following are used correlatively:

yathā, as...*tathā*, so; *yavā*, so long...*tavā*, that long = as long as: yadā, when...*tadā*, then; *yattha*, where...*tattha*, there.

(ii) *ca*...*ca*..., both...and: *so ca ahañ ca*, both he and I.

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vā...vā..., whether...or: *bhāsati va karoti vā*, whether he speaks or acts.

pi...pi..., both...and *siñcati pi siñcāpeti pi*, both sprinkles and causes to sprinkle.

(iii) *ca...ca...*, and *vā...vā...* when in a negative sentence, are equivalent to: neither...nor.

(iv) *ca* and *vā* used singly, never come at the beginning of a sentence.

(v) *eva*, and, before a vowel, *yeva*, is used to emphasize the idea expressed by a word, and may be translated "very, just, quite, exactly, as soon as": *idāni eva*, just now; *attano yeva*, one's very own. *Yeva*, coming after a verb, is not always easy to translate into English, but in the, majority of cases, it may be rendered by "on, to go on continue," etc.: *kathenti yeva*, they went on talking.

(vi) *Yadi*, if, is used in conditional sentences with the Present, the Future, the Optative and the Conditional. *Yadi evaṁ, yajj' evaṁ* = if so, in that case; *vā...yadi vā...* = whether...or..., *gāme vā yadi v' araññe*, whether in the village or in the forest.

Remark.—The syntax of the most important indeclinables has been given in "Syntax of Substantives."

624. *Direct and Indirect Narration.*

(i) The oblique construction in Pali is expressed by placing the particle *iti*, so, thus, after the words in the *direct* construction as they would stand in English, that is, at the end of the words quoted: "*kahaṁ so etarahī*" *ti pucchi*, he asked "Where is he now?"

(ii) *Iti* is generally abbreviated to: *ti*, and the last vowel of the quotation, if short, is lengthened before it: *sādhū ti*, he said "very well!"

(iii) Verbs of "saying, telling, asking, naming, knowing, thinking," are generally used with *iti*; those verbs may be:

1. Placed *after* the particle iti: *Te "Sādhū" ti vatvā*, they said "Very well."

2. *Before* the words quoted: *so pucchi "Kiṁ jānāsi tvan" ti*, he asked "What do you know?"

3. The verb is frequently omitted altogether: *"māressāmi nan" ti*, (he thought, or said) "I 'll kill him!"

(iv) When *iti* or *ti*, is followed by a vowel, sandhi takes place regularly: iti + evaṁ = iccevaṁ; kvaci + iti = kvacîti.

(v) Often, *iti* has the sense of "because, with the intention of" shewing "cause, motive, intention, purpose:" *jīvituṁ asakkontā" ti*, because (we) are unable to make a living; "*makasaṁ paharissāmî" ti pitu matthakaṁ dvidhā bhindi*, intending to kill the mosquito he broke his father's head in two.

625. *Interrogation and Negation.*

(i) The negative particle is *na*: *imasmiṁ sare udakaṁ n' atthi*, there is no water in this lake; *na aññāsi*, didst not thou know? *setthinā saddhiṁ kathetuṁ na sakkomi*, I am unable to speak with the banker.

(ii) With an Optative, *na* is used in prohibition: *na hatthisālaṁ gaccheyya*, let him not go to the elephant-shed.

(iii) *Na* may form the first part of a compound: nâgamanaṁ (= na + āgamanaṁ), non-arrival; *nabhikkhu*, a non-priest = a layman.

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(iv) Two negatives make an affirmative: *bheriṁ na na vādeyya*, not that he may not beat the drum (he may therefore beat it).

(v) *No* is also used in negation in the same way as *na*: *no jānāti*, he does not know.

(vi) *No*, followed by *na*, expresses a strong affirmative: *no na dhameyya*, he should surely blow (the conch); *no na ppahoti*, he is most certainly able.

(vii) Interrogation is expressed by using interrogative adverbs or pronouns such as *kasmā*, why? wherefore? *kissa*, *kena*, why? *ko*, who? etc.

(viii) Also by means of interrogative particles:

(ix) *Api*, when used in interrogation, is always placed first in the sentence: *Ap' āvuso, amhākaṁ satthāraṁ jānāsi*, do you, Sir, know our Teacher?

(x) followed by *nu kho*, it expresses a very emphatic interrogation: *Api nu kho koci upaddavo hoti*, well, have you any cause of distress?

(xi) *Nu*, I wonder! Pray? Nu, is often followed by *kho*: *kidiso nu kho paraloko*, I wonder what the next world is like? *corā nu atthi*, are there thieves?

(xii) Preceded by *na*, it expresses emphatic interrogation: *na nu 'haṁ yodho*, am I not a warrior?

(xiii) Interrogation is also expressed by placing the verb first in the sentence: *rocasi upāsaka*, grievest thou, layman?

(xiv) Sometimes the mere tone of voice is sufficient to express interrogation: *supaṁ labhi*, didst thou get broth?

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INTERJECTIONS.

(i) The principal interjections are: *hā*, alas! ah! *handa*! come! *aṅga*, Indeed! oh! *bho*, friend! Sir! I say! *hare*, sirrah! *āma*, yes! truly! indeed! *aho*, alas! oh! (*cf.* p. 244).

(ii) *Bhane*, first pers. sing. Reflective of bhaṇati, to say, is used as an interjection with the meaning of "to be sure I say, there!"

(iii) *Maññe*, 1st. pers. sing. Reflective. of maññati, to think, is also used as interjection in the sense of "methinks! I dare say! I suppose!"

CHAPTER XV.

PROSODY.

626. Prosody is that part of Grammar which treats of the laws of versification.

A *gāthā*, in Pāli poetry, is a stanza.

A *pāda* is the fourth part of a stanza, called also "a quarter-verse."

A *vaṇṇa* is a syllable in a *pāda*.

A short syllable is termed *lahu*.

A long syllable is called *garu*.

A foot is termed *gaṇa*.

627. The mark ⏑ represents a short syllable, and the mark — a long syllable. A foot containing two long syllables is termed *gā*, that is, *ga* + *ga*, the initial syllable *ga* of the word *garu* being used to represent a long syllable: a foot of two short syllables is termed *lā*, that is *la* + *la*, the initial syllable of the word *lahu* being employed to represent a short syllable.

628. The following are the four varieties of a dissyllabic foot:

Syllables.	Pāli.	English.
⏑ ⏑	*la la* or *lā*.	Pyrrhic.
— —	*ga ga* or *gā*.	Spondee.
⏑ —	*la ga*.	Iambus.
—	*ga la*.	Trochee.

629. The eight-syllable feet, known in Pāli as the *aṭṭhagaṇa* are as follows:

Syllables.	Pāli designation.	English designation.
— — —	*ma*.	Molossus.
⏑ ⏑ ⏑	*na*.	Tribrach.
— ⏑ ⏑	*bha*.	Dactyl.
⏑ — —	*ya*.	Bacchic.
⏑ — ⏑	*ja*.	Amphibrach.
⏑ ⏑ —	*sa*.	Anapaest.
— ⏑ —	*ra*.	Cretic.
— — ⏑	*ta*.	Antibacchic.

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SHORT AND LONG SYLLABLES.

630. The short vowels in Pali are *a*, *i*, *u*, the long vowels are *ā*, *ī*, *ū*, *e*, *o*. When *a*, *i* or *u* is followed by a double consonant, it is prosodially long. For instance, the first as well as the second *a* in cakkañca, is long because followed by *kkh* and *ñc*, respectively. Before niggahita(ṁ) a short vowel is also always prosodially long. Thus in *saccaṁ*, the *a* before ṁ is long. In poetry, a naturally short vowel is occasionally lengthened and a naturally long one shortened to meet the exigencies of the metre. In order to make a short vowel long, the consonant following it is sometimes *doubled*.

VARIETIES OF METRES.

631. There are three classes of metres, termed **Sama**, **Addhasama**, and **Visama**. When the syllables in all the pādas are exactly alike the metre is called **Sama**; when those in the first and third and those in the second and fourth pādas are alike it is termed **Addhasama**; and when all the pādas or verses are different, the metre is termed **Visama.**

1. THE SAMA CLASS.

632. In gāthas of this class, the syllables in each pāda may range from six up to twenty-two. The names of the seventeen kinds of metres are as follow:

Gāyatti — 6 syllables.
Unhi — 7 „
Anuṭṭhubhaṁ— 8 „
Brahati — 9 „
Panti —10 „
Tuṭṭhubhaṁ —11 „
Jagati —12 „
Atijagati —13 „

Sakkarī —14 syllables.
Atisakkarī —15 „
Aṭṭhi —16 „
Atyaṭṭhi —17 „
Dhuti —18 „
Atidhuti —19 „
Kati —20 „
Pakati —21 „

ākati—22 syllables.

633. These are again subdivided according to the kind of feet employed in each stanza; as the four pādas are similar, the scheme of only one pāda is given for each kind of metre:

1.—**Gāyatti**, having Pādas of *six* syllables. There is one variety:

Tanumajjhā — — ⏑ | ⏑ — —

2.—**Uṇhi** having Pādas of *seven* syllables. There is one variety:

Kumāralatitā, ⏑ — ⏑ | ⏑ ⏑ — | —

3.—**Anuuṭṭhubham̂**, having Pādas of *eight* syllables. There are five divisions:

(i) *Citrapadā*, — ⏑ ⏑ | — ⏑ ⏑ | — —
(ii) *Vijjummālā*, — — — | — — — | — —
(iii) *Māṇavakam̂*, — ⏑ ⏑ | — — ⏑ | ⏑ —
(iv) *Sāmaṇikā*, — ⏑ — | ⏑ — ⏑ | — ⏑
(v) *Pāmāṇikā*, ⏑ — ⏑ | — ⏑ — | ⏑ —

4.—**Brahati**, having Pādas of *nine* syllables. There are two varieties:

(i) *Halamukhī*, — ⏑ — | ⏑ ⏑ ⏑ | ⏑ ⏑ —
(ii) *Bhujagasusu*, ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | — — —

5—**Panti**, having Pādas of *ten* syllables. There are seven varieties:—

(i) *Suddhavirājitam̂*— — — | ⏑ ⏑ — | ⏑ — ⏑ | —
(ii) *Panavo*, — — — | ⏑ ⏑ ⏑ | ⏑ — — | —
(iii) *Rummavatī*, — ⏑ ⏑ | — — — | ⏑ ⏑ — | —
(iv) *Mattā*, — — — | — ⏑ ⏑ | ⏑ ⏑ — | —
(v) *Campakamālā* — ⏑ ⏑ | — — — | ⏑ ⏑ — | —
(vi) *Manoramā*, ⏑ ⏑ ⏑ | — ⏑ — | ⏑ — ⏑ | —
(vii) *Ubbhāsakam̂*, — — ⏑ | — — — | — ⏑ — | ⏑

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6.—**Tuṭṭhubbhaṁ**, having Pādas of *eleven* syllables. There are eleven varieties:

(i) *Upaṭṭhitā*, — — ⌣ | ⌣ — ⌣ | ⌣ — ⌣ | — —
(ii) *Indavajirā*, — — ⌣ | — — ⌣ | ⌣ — ⌣ | — —
(iii) *Upavajirā*, ⌣ — ⌣ | — — ⌣ | ⌣ — ⌣ | — —

Remark.—When the quarter-verses of *Indavajirā* and *upavajirā* are mixed together in a stanza in *any order*, the stanza is then called **Upajāti**.

(iv) *Sumukhī*, ⌣ ⌣ — | ⌣ — ⌣ | ⌣ — ⌣ | ⌣ —
(v) *Dodhakaṁ*, — ⌣ ⌣ | — ⌣ ⌣ | — ⌣ ⌣ | — —
(vi) *Sālinī*, — — — | — — ⌣ | — — ⌣ | — —
(vii) *Vātummissā*, — — — | — ⌣ ⌣ | — — ⌣ | — —

Remark.—There are pauses after the fourth and seventh syllables.

(viii) *Surasasirī*, — ⌣ ⌣ | — — ⌣ | ⌣ ⌣ ⌣ | — —
(ix) *Rathoddhatā*, — ⌣ — | ⌣ ⌣ ⌣ | — ⌣ — | ⌣ —
(x) *Svāgatā*, — ⌣ — | ⌣ ⌣ ⌣ | — ⌣ ⌣ | — —
(xi) *Bhaddikā*, ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | — ⌣ — | ⌣ —

7.—**Jagati**, having Pādas of *twelve* syllables. There are fourteen varieties:

(i) *Vaṁsaṭṭha*, ⌣ — ⌣ | — — ⌣ | ⌣ — ⌣ | — ⌣ —
(ii) *Indavaṁsa* — — ⌣ | — — ⌣ | ⌣ — ⌣ | — ⌣ —
(iii) *Toṭaka*, ⌣ ⌣ — | ⌣ ⌣ — | ⌣ ⌣ — | ⌣ ⌣ —
(iv) *Dutavilambita*, ⌣ ⌣ ⌣ | — ⌣ ⌣ | — ⌣ ⌣ | — ⌣ —
(v) *Puṭa* ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | — — — | ⌣ — —

Remark.—There are pauses after the fourth and twelfth syllables.

(vi) *Kusumavicittā*, ⌣ ⌣ ⌣ | ⌣ — — | ⌣ ⌣ ⌣ | ⌣ — —

(vii) *Bhujaṅgappayāta*,

⏑ — — | ⏑ — — | ⏑ — — | ⏑ — —

(viii) *Piyaṁvadā* ⏑ ⏑ ⏑ | — ⏑ ⏑ | ⏑ — ⏑ | — ⏑ —

(ix) *Lalitā*, — — ⏑ | — ⏑ ⏑ | ⏑ — ⏑ | — ⏑ —

(x) *Pamitakkharā*,

⏑ ⏑ — | ⏑ — ⏑ | ⏑ ⏑ — | ⏑ ⏑ —

(xi) *Ujjalā*, ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | — ⏑ ⏑ | — ⏑ —

(xii) *Vessadevī*, — — — | — — — | ⏑ — — | ⏑ — —

Remark.—There are pauses after the fifth and twelfth syllables.

(xiii) *Tāmarasaṁ*,

⏑ ⏑ ⏑ | ⏑ — ⏑ | ⏑ — ⏑ | ⏑ — —

(xiv) *Kamalā*,

⏑ ⏑ — | ⏑ — — | ⏑ ⏑ — | ⏑ — —

8. **Atijagatī**, having Padas of *thirteen* syllables. There are two varieties,

(i) *Pahāsinī*,

— — — | ⏑ ⏑ ⏑ | ⏑ — ⏑ | — ⏑ — | —

Remark. —There are pauses after the third and thirteenth syllables.

(ii) *Rucira*,

⏑ — ⏑ | — ⏑ ⏑ | ⏑ ⏑ — | ⏑ — ⏑ | —

N. B.—There are pauses after the fourth and thirteenth syllables.

9. **Sakkarī**, having Pādas of *fourteen* syllables. There are three varieties :

(i) *Aparajitā*,

⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | — ⏑ — | ⏑ ⏑ — | ⏑ —

Remark.—There are pauses after the seventh and fourteenth syllables.

(ii) *Paharaṇakalikā,*

⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | — ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ —

Remark.—There are pauses after the seventh and fourteenth syllables.

(iii) *Vasantatilakā,*

— — ⏑ | — ⏑ ⏑ | ⏑ — ⏑ | ⏑ — ⏑ | — —

10. Atisakkarī, having Pādas of *fifteen* syllables.

There are four varieties,

(i) *Sasikalā,*

⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ —

(ii) *Maṇiguṇanikaro,*

⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ —

Remark.—There are pauses after the eighth and fifteenth syllables.

(iii) *Malinī,*

⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | — — — | ⏑ — — | ⏑ — —

Remark.—There is a pause after the eighth syllable.

(iv) *Pabhaddakaṁ,*

⏑ ⏑ ⏑ | ⏑ — ⏑ | — ⏑ ⏑ | ⏑ — ⏑ | — ⏑ —

11. **Aṭṭhi**, having Pādas of *sixteen* syllables. There is one variety:

Vānini,

◡ ◡ ◡ | ◡ — ◡ | — ◡ ◡ | ◡ — ◡ | — ◡ — | —

12. **Atyaṭṭhi**, having Pādas of *seventeen* syllables. There are three varieties.

(i) *Sikharini*,

◡ — — | — — — | ◡ ◡ ◡ | ◡ ◡ — | — ◡ ◡ | ◡ —

Remark.—There are pauses after the sixth and seventeenth syllables.

(ii) *Harini*,

◡ ◡ ◡ | ◡ ◡ — | — — — | — ◡ — | ◡ ◡ — | ◡ —

Remark.—There are pauses after the sixth, tenth and seventeenth syllables.

(iii) *Mandakkantā*,

— — — | — ◡ ◡ | ◡ ◡ ◡ | — — ◡ | — — ◡ | — —

Remark.—There are pauses after the fourth, tenth and seventeenth syllables.

13. **Dhuti**, having Pādas of *eighteen* syllables. There is one variety.

Kusumitalatavellitā,

— — — | — — ◡ | ◡ ◡ ◡ | ◡ — — | ◡ — — | ◡ — —

14. **Atidhuti**, having Pādas of *nineteen* syllables. There are two varieties.

(i) *Meghavipphujjitā*,

⌣ — — | — — — | ⌣ ⌣ ⌣ | ⌣ ⌣ — | — — ⌣ | —
— ⌣ | —

Remark.—There are pauses after the sixth, thirteenth, and nineteenth syllables.

(ii) *Saddūlavikkīlitī*,

— — — | ⌣ ⌣ — | ⌣ — ⌣ | ⌣ ⌣ — | — — ⌣ | — —
⌣ | —

Remark.—There are pauses after the twelfth and nineteenth syllables:

15. **Kati**, having Pādas of *twenty* syllables. There is one variety.

Vutta,

— ⌣ — | ⌣ — ⌣ | — ⌣ — | ⌣ — ⌣ | — ⌣ — | ⌣ —
⌣ | — ⌣

16. **Pakati**, having Pādas of *twenty-one* syllables. There is one variety.

Saddharā,

— — — | — ⌣ — | — ⌣ ⌣ | ⌣ ⌣ ⌣ | ⌣ — — | ⌣ —
— | ⌣ — —

17. **Akati**, having Pādas of *twenty-two* syllables. There is one variety.

Bhadduka,

— ⌣ ⌣ | — ⌣ — | ⌣ ⌣ ⌣ | — ⌣ — | ⌣ ⌣ ⌣ | — ⌣
— | ⌣ ⌣ ⌣ | —

ii. THE ADDHASAMA CLASS.

634. In the Addhasama class of metres, the first and the third, and the second and fourth pādas are similar. The following table shews eleven kinds of metres that come under this head:—

Name of metre.	Odd quarters-verses. 1st.—3rd.	Even quarters-verses 2nd.—4th.
Upacitta	◡ ◡ - ◡ ◡ - ◡ ◡ - ◡ -	- ◡ ◡ - ◡ ◡ - ◡ ◡ - -
Ratamajjhā	- ◡ ◡ - ◡ ◡ - ◡ ◡ - -	◡ ◡ ◡ ◡ - ◡ ◡ - ◡ ◡ - -
Vegavatī	◡ ◡ - ◡ ◡ - ◡ ◡ - -	- ◡ ◡ - ◡ ◡ - ◡ ◡ - -
Bhaddavirājaṁ	- - ◡ ◡ - ◡ - ◡ - -	- - - ◡ ◡ - ◡ - ◡ - -
Ketumati	◡ ◡ - ◡ - ◡ - ◡ - -	- ◡ ◡ - ◡ - ◡ ◡ ◡ - -
Akhyānikā	- - ◡ - - ◡ ◡ - ◡ - -	◡ - ◡ - - ◡ ◡ - ◡ - -
Viparītapubba	◡ - ◡ - - ◡ ◡ - ◡ - -	- - ◡ - - ◡ ◡ - ◡ - -
Hariṇaplutā	◡ ◡ - ◡ ◡ - ◡ ◡ - ◡ -	◡ ◡ ◡ - ◡ ◡ - ◡ ◡ - ◡ -
Aparavutta	◡ ◡ ◡ ◡ ◡ ◡ - ◡ - ◡ -	◡ ◡ ◡ ◡ - ◡ ◡ - ◡ - ◡ -
Pubbitaggā	◡ ◡ ◡ ◡ ◡ ◡ - ◡ - ◡ - -	◡ ◡ ◡ ◡ - ◡ ◡ - ◡ - ◡ - -
Yavādikāmatī	◡ - ◡ - ◡ - ◡ - ◡ - ◡ -	- ◡ - ◡ - ◡ - ◡ - ◡ - ◡ -

Remark.—The *Aparavutta* corresponds to the *Vetāliya* explained referred to lower down.

iii. THE VISAMA CLASS.

635. The pādas in this division of verses are all dissimilar. Under this head comes the metre known as the **Vatta**, the heroic measure of Pali literature, eight syllables being employed in each pāda, the first and last syllables therein being free, that is, a short or long syllable may be optionally used in those syllables. The syllables between the first and last, form two seats, having three syllables in each seat or foot. In the first seat in all the quarters, any foot may be employed except a *Tribrach* and an *Anapaest*, that is to say, three short syllables (⏑ ⏑ ⏑) or two short and one long (⏑ ⏑ —) must not be used. In the second seat of the first and third quarters, **any** foot may be used, but in the second seat of the second and fourth quarters only **ya** (Bacchic) or **ja** (amphibrach) (i.e., ⏑ — — or ⏑ — ⏑) must be employed. It should be noted, however, that the **Vatta proper** has **ja** in the *second* seat of both the second and the fourth pādas.

Remark.—The sign ⏓ means, that the syllable may optionally be *short* or *long.*

636. (i) *Vatta proper.*

Free.		1st. seat.			2nd. seat.			Free.
1st pāda	⏓	⏓	⏓	⏓	⏓	⏓	⏓	⏓
2nd ,,	⏓	⏓	⏓	⏓	⏑	—	⏑	⏓
3rd ,,	⏓	⏓	⏓	⏓	⏓	⏓	⏓	⏓
4th ,,	⏒	⏓	⏓	⏓	⏑	—	⏑	⏓

637. Some times the Gāthā contains six Pādas—the fifth following the rule for the first and third; the sixth, that for the second and fourth.

638. Besides the Vatta Proper above shewn, there are eight kinds of *vatta* metres:

(ii)	Viparītapathyāvatta	P. 1 & 3:	⏓	⏓ ⏓ ⏓	⏑ — ⏑	⏓
		P. 2 & 4:	⏓	⏓ ⏓ ⏓	⏑ — —	⏓
(iii)	Capalāvatta	P. 1 & 3:	⏓	⏓ ⏓ ⏓	⏑ ⏑ ⏑	⏓
		P. 2 & 4:	⏓	⏓ ⏓ ⏓	⏑ — —	⏓
(iv)	Na-Vipulā	P. 1 & 3:	⏓	⏓ ⏓ ⏓	⏑ ⏑ ⏑	⏓
		P. 2 & 4:	⏓	⏓ ⏓ ⏓	⏑ — ⏓	⏑
(v)	Vipulā of Setava	P. 1 & 3:	⏓	⏓ ⏓ ⏓	⏑ — ⏑	⏓
		P. 2 & 4:	⏓	⏓ ⏓ ⏓	⏑ — ⏓	⏑
(vi)	Vipulā of Piṅgala	P. 1 & 3:	⏓	⏓ ⏓ ⏓	⏑ — —	⏓
		P. 2 & 4:	⏓	⏓ ⏓ ⏓	⏑ — ⏑	⏓

This Metre (vi) is also called *Pathyāvatta*.

(vii)	Bha-Vipulā	P. 1 & 3:	⏓	⏓ ⏓ ⏓	— ⏑ ⏑	⏓
		P. 2 & 4:	⏓	⏓ ⏓ ⏓	⏑ — ⏓	⏓
(viii)	Ra-Vipulā	P. 1 & 3:	⏓	⏓ ⏓ ⏓	— ⏑ —	⏓
		P. 2 & 4:	⏓	⏓ ⏓ ⏓	⏑ — ⏓	⏓
(ix)	Ta-Vipulā	P. 1 & 3:	⏓	⏓ ⏓ ⏓	— — ⏑	⏓
		P. 2 & 4:	⏓	⏓ ⏓ ⏓	⏑ — ⏓	⏓

639. JĀTI STANZAS.

640. Besides the metres noted above, there are some that are regulated by time (kāla). Such metres are termed **Jāti**. They are of three kinds:—

(a.) Ariyā.
(b.) Vetālīya.
and (c.) Mattāsamaka.

641. In the first of these, the Ariyā, the first two pādas or half a gāthā contain seven and a half feet; in the even, that is, in the second, fourth, and sixth feet, any of the following, namely, **Ba**, **Ja**, **Sa**, **Ga̅**, or four short syllables may be employed, but Ja must not be used in the odd feet, that is, in the first, third, and fifth. The sixth foot may be **Ja**, or four short syllables. The second-half stanza must fulfill the same conditions. It is necessary to observe that in the Jāti metre a foot consists of four syllabic instants, the time taken up in pronouncing a short syllable being taken as an instant of time; thus a long syllable being taken equal to two short ones, each foot used in the Ariyā is equal to four syllabic instants. The following is an illustration of an Ariyā stanza :—

	1st Foot.	2nd.	3rd.	4th.	5th.	6th.	7th.	½ foot.
First half stanza.	– –	∪ ∪ ∪ ∪	– –	∪ ∪ –	– –	∪ – ∪	– ∪ ∪	–
Second half stanza.	∪ ∪ –	– –	– –	– –	– –	∪	– –	–

642. The Vetālīya is so formed that it usually consists of fourteen syllabic instants in the odd quarters and sixteen in the even, while the Mattāsamaka consists of sixteen syllabic instants in each quarter. The metres of the Jāti class furnish many varietie but it is not within the scope of this work to t[illegible] of them in detail. As, however, the Vetālīya is of rather frequent occurrence, we below give the sheme of it. Each pāda is divided into *three* seats; the 1st seat in the 1st and 3rd pādas must have six syllabic instants; the 1st seat of the

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2nd and 4th pādas must contain *eight* syllabic instants; the 2nd seat must be a Cretic foot and the 3rd a Iambic foot :

VETĀLĪYA.

	1st seat.	2nd seat.	3rd seat.
No. of syllabic instants.	——	Cretic.	Iambus.
1st Pāda 6	*six syllabic instants.*	— ⌣ —	⌣ —
2nd „ 8	*eight* „ „	— ⌣ —	⌣ —
3rd „ 6	*six* „ „	— ⌣ —	⌣ —
4th „ 8	*eight* „ „	— ⌣ —	⌣ —

Remarks (*a*)—The above is a perfect Vetālīya. In the 3rd seat, the following feet may be found instead of the Iambus :

⌣ ⌣	pyrrhic.
— —	spondee.
⌣ — —	bacchic.
⌣ — ⌣	amphibrac.

(*b*) The sign of the long syllable (—) must be counted as 2, since it is equal to *two* short syllables.

FINIS.

KB

CSL

A LIST OF THE
PRINCIPAL GRAMMATICAL TERMS.

Ablative—Apādāna, pañcamī.
Accusative—kamma, dutiyā.
Active voice—parassapada.
Adjective—visesana, saddavisesana, vācya.
Adverb—avyaya, kriyāvisesana, nipāta.
Aorist—ajjatanī.
Augment—āgama.
Base, stem—pakati.
Case—kāraka.
Case-ending—vibhatti.
Causative—kārita.
Compound—samāsa.
Conditional (tense)—kālatipatti.
Consonant—Byañjana.
  ,, long—dīghabyañjana.
  ,, short—rassabyañjana.
Dative—sampadāna, catutthī.
Denominative (verb)—nāmadhātu.
Derivation—vyuppatti, nibbacana.
Desinence (suffix)—paccaya.
Elision—lopa.
Future—bhavissanti.
Gender—Liṅga.
  ,, Mas. pulliṅga.
  ,, Fem. itthiliṅga.
  ,, Neut. napuṁsakaliṅga.
Genitive—sāmī, chaṭṭhī.
Imperative—pañcamī.
Imperfect—hīyattanī.
Indeclinable—avyaya.
Insertion (consonantal)—āgama.
Instrumentive—kamma,tatiyā.
Letter—akkhara.
Locative—okāsa, sattamī.
Metathesis—vipallāsa.
Nominative—kattā, paṭhamā.
Noun—nāma.
Numeral—saṅkhyā.
Object—kammaṁ.
  ,, Direct, pakati kammaṁ.
  ,, Indirect, vikati kammaṁ
Optative—sattamī.
Particle—nipāta.
Passive—kamma, kammabhāva.
Perfect (tense)—parokkhā.
Plural—Bahuvacana.
Predicate—ākhyāta, vācya.
Prefix—upasagga.
Preposition—upasagga.
Present (tense)—vattamānā, paccuppanna.
Pronoun—sabbanāma.
Reflective—attanopada.
Relation (of words)—sambandha.
Root—dhātu.
Sentence—vākya.
Singular—ekavacana.
Strengthening—guṇa, vuddhi.
Substantive—nāma.
Substitute—ādesa.
Suffix—paccaya.
Syntax—kāraka, vākhyaracanā.
Verb—ākhyāta.
Vocative—ālapana.
Vowel—sara.
  ,, long—dīghasara.
  ,, short—rassasara.
Word—sadda.
  ,, declinable, sadda.
  ,, inflected form of a, saddarūpa.

CORRIGENDA.

			for	read.
Page	33,	line 1	*dha*	*ddha.*
,,	34,	,, 9, 10,	this, born	these, borne.
,,	38,	,, 20,	hi	ehi.
,,	44,	,, 16, 19,	Loc	Voc.
,,	71,	,, 10	Buddah	Buddha.
,,	81,	,, 1	patronimics	patronymics.
,,	103,	,, 25	vā	vī.
,,	155,	,, 14	paceyuṁ	paceyyuṁ.
,,	159,	,, 10	patiṭṭhati	pātiṭṭhāti.
,,	,,	,, 11	uṭṭhati	uṭṭhāti.
,,	189,	,, (iii)	*after* that consonant is assimilated to the *n* of *na*	*add*: and sometimes, the *n* of *na* is assimilated to the final consonant.
,,	220,	,, 3	strike off : *Reflective.*	
,,	229,	,, 2 (*from bottom*)	apoint	appoint.
,,	300,	,, 6	Nominative	Vocative.
Everywhere :			like *deva*	like *purisa.*

ADDENDA.

Page 119, (*d*), after : the plural base is amha, *add* : or ambad.

,, 147, (7)*a*, after : *a* or *a* takes *a* in reduplication *add*: and sometimes *i*.